

THE  
BAPTIST MAGAZINE.

FEBRUARY, 1828.

MEMOIR OF MR. ROBERT WINTER-  
INGHAM.

MR. ROBERT WINTERINGHAM was born Feb. 11, 1748, at Bridlington. His parents were members of the Baptist church in that town; his father had long filled the office of a deacon, with great reputation, and his grandfather and grandmother were also honourable members of the same church, during the ministry of the Rev. George Braithwaite, A.M. who entered upon his pastoral office at Bridlington in June 1713, and in 1733 removed to London, and became the pastor of the Baptist church meeting in Devonshire-square.

Mr. Winteringham was brought up to the business of a tanner, in which he continued for many years, but afterwards went into partnership, as a corn-miller, with a younger brother. In Nov. 1774, he married Miss Elizabeth Slumbers, a pious young woman, then a member of the same church; her father, James Slumbers, was also a deacon, and in the church book a very honourable testimony is given to the character of her grandfather, Mr. Marmaduke Slumbers.

Mr. Winteringham being favoured with pious instruction in his early days, was kept from falling into many of those evils which ensnare the young, who are left to wander without any religious guide. In him was remarkably verified the advice of Solomon, "Train up a child in the way he should go, and when he is old he will not depart

from it." He was led to feel with shame and bitter remorse his guilt and depravity, as an apostate from the Almighty. Groaning under a broken and contrite heart, he earnestly sought forgiveness and acceptance through faith in the Lord Jesus Christ; and obtained redemption through his blood. In the thirtieth year of his age he made a public profession of his faith by baptism, and became a member of the church, the Rev. Joseph Gawkrödger being then the pastor. From that period to the day of his death he exemplified the Christian character, with a lustre not only equal to many, but superior to most professors.

In the world he managed his secular affairs with honesty and uprightness, and passed through the various changes of life, from a competency to adversity, with Christian submission and fortitude. He had learned to be content with such things as he had, and daily relied upon the promise of his Lord, who has said, "I will never leave thee, nor forsake thee." Having here no continuing city, he sought one to come. In his domestic circle he might justly be ranked amongst the tenderest of husbands, and the most affectionate of parents. As a friend, he was faithful and sincere; a stranger to fickleness, he varied not with the varying circumstances of his friends, but his attachment was strong and steady. During a period of thirty-two years of endeared friendship and constant intercourse, his pastor does not recollect that an angry

word passed between them, or a frowning look.

In his judgment of the characters of others, and in his conduct towards them, if he erred, it was on the side of kindness. His heart was governed by that charity which seeketh not her own, is not easily provoked, thinketh no evil—and which covereth a multitude of sins. He wished as far as possible to live peaceably with all men, and to speak evil of no man. His mind was enriched with a large store of general knowledge; he had during life read much, and thought much; and till nearly the last his retentive memory furnished stores of information. His knowledge being associated with great sweetness of temper, made him a most instructive and pleasing companion. But the Bible was his chief study; “the word of Christ dwelt in him richly in all wisdom.” The writer of this narrative remembers well how much he has been delighted and edified, when the good man used to give very simple, concise, and judicious expositions of the Scriptures at different social meetings—remarks that would have done honour to our most celebrated commentators. Had he been called in early life to labour in the sanctuary of our God, no doubt he would have arisen to considerable eminence.

As his life was a life of faith on the Son of God, so it was a life of continued intercourse with heaven. Prayer was the breath of his soul; it was his regular practice, at proper seasons, to withdraw himself from every eye, except the eye of his heavenly Father, and then to pour out his soul unto God. The secret chamber, the retired garden, and other places of concealment, will witness at the last day the purity of his devotion, and the fervour of his prayers. In the church

of Christ, to which he was affectionately united, he was a burning and shining light; present always in her public assemblies, unless detained by illness or some very urgent business. The peace, prosperity, and increase of the church, lay near his heart. To promote the cause of the Redeemer, he laboured both by his counsel and example; and in the use of all means, as far as he was able. He always took a leading and an active part in the public prayers and praises of the church, and welcomed the returning Sabbath as the most delightful day of his life. He fulfilled with great fidelity the deacon's office for nearly forty years, and it may be truly said, “that he purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.” His views of the truth were strictly evangelical, and his religious sentiments were very remote from those of the antinomian, the legalist, or the enthusiast. He saw clearly the beautiful harmony subsisting between doctrinal, experimental, and practical religion, and the inseparable connexion between faith in the Redeemer and holiness of life. He firmly believed that the intervention of sin could never diminish the supreme right of the Almighty to command the obedience of his intelligent creatures, or abolish the eternal obligations of men to obey the law. During his probationary state he gradually ripened for a better world.

Eight years after his marriage he lost his beloved wife, and was left with the care of two children. By this stroke he received a wound which was deep and long felt—a wound, indeed, no human balm could heal. After the lapse of a few years, he followed to the grave his honoured parents; two venerable aunts, who resided in the



house with him; a sister, and two brothers. But on the 28th of June, 1798, he was called to endure a more severe trial. His eldest son, a fine youth about seventeen years of age, who had served in his employ as a miller, went on that day to the mill, in his usual health and spirits. Shortly after his arrival there he was joined by Wm. Matson, of Bridlington, the Rev. John Peacock, and the Rev. John Fenwick, two Methodist preachers, who there sought shelter from a violent thunder-storm. But this retreat was no refuge, for an awful flash of lightning struck the axle-tree, tore the upright shaft to pieces, and nearly destroyed all the machinery of the mill. Young Winteringham and Mr. Fenwick were killed on the spot; Mr. Peacock and Mr. Matson were struck to the ground, and for some time insensible: they felt the effects of it through life. Thus the desire of his eyes was taken away with a stroke. As a man, he felt very acutely; but as a Christian, he submitted calmly to the will of God. The text he chose for improvement on the mournful occasion of his son's death was, "Have pity upon me, have pity upon me, Oh! my friends; for the hand of God hath touched me." And, indeed, this affecting occurrence so far excited the sympathy of his friends, that the loss of his property was nearly made up, but the loss of his son was irretrievable. On the 4th of May, 1815, he was bereaved of his only surviving son, who left a widow and three children to lament their loss. (See his Obituary, Baptist Mag. vol. vii. p. 338.)

Having passed through the furnace, he was tried, and came forth as gold. He had brighter views of the sovereignty and holiness of God; more humbling discoveries

of his own depravity; felt more the value of the Redeemer, and became more devotional and spiritually minded. For some considerable time before his death, he conversed and lived as knowing that the time of his departure was at hand. On the last Lord's day in August he attended the meeting as usual, read the hymns, and in the afternoon officiated at the Lord's Supper. On the Wednesday following he walked out to see a few friends, and to transact a little business; in the evening he ate his supper, and was as well as usual; and it was remarked that he engaged in family prayer with more than ordinary fervour. But immediately on his retiring to bed, he was seized with death; he was speechless all the night, and in the morning, about seven o'clock, resigned his spirit to God who gave it, in the 79th year of his age. "Mark the perfect, and behold the upright; for the end of that man is peace."

He was interred on the Lord's day morning after his death, and on the following Lord's day his pastor delivered a funeral discourse from John xvi. 33. "These things have I spoken unto you, that in me ye might have peace; in the world ye shall have tribulation, but be of good cheer, I have overcome the world." He remarked to a friend, a few days before his death, that these words had afforded him much support through the greater part of his life.

R. HARNESS.

*Bridlington, Dec. 1827.*

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THE CHRISTIAN'S SOLACE IN THE  
TIME OF TRIAL.

WHATEVER God does is best. He could endue a new-born babe with the knowledge of the profoundest philosopher, and with an equiva-

lent for the experience of the venerable grandsire ; but he has seen fit to communicate knowledge as he does light, by a gradation from the faintest dawn to the effulgence of noon-day. So it is also with the communication of divine grace. God could, in one instant, purify the soul from every vestige of apostate nature, and make it as spotless as the holy angels, and thus fit it for an immediate transition from earth to heaven. But he has been pleased to employ a series of means ; and, in his wisdom, requires his people to sojourn for a limited period as pilgrims in a wilderness, in order to put them to the proof. Such a proof, indeed, is not necessary for God's *own* information, but it evinces to *men* and *angels* what is unspeakably important, and what will ultimately issue in the most happy and grateful feelings of the believer through the countless ages of eternity.

So great, however, is the darkness in which the Christian's mind is sometimes enveloped, that the very things that will cause his loudest songs in another world, bring him the nearest to despair in this. Surely Jacob will never forget that state of despondency in which he said, "All these things are against me;" though, at the same time, those very things were pre-eminently working together for his good.

In this rebellious province of God's dominions, trouble succeeds trouble as spark succeeds spark from a blazing fire. Yes, as Eliphaz once said, "Man is born to trouble as the sparks fly upward;" and to the ungodly, all these sparks are so many indications of the consolidated fiery element in which they must burn for ever and ever. But with regard to the righteous, trials are blessings in disguise.

The troubles of the wicked are like a *living* lion, whose roaring is the harbinger of destruction ; but the troubles of the righteous are like a *dead* lion, with honey in his carcase.

Of *some* of the wicked, indeed, it may be said, "They are not in trouble as other men," Ps. lxxiii. 5. But the Psalmist, with all his chastisement, saw no reason for envying them when he repaired to the sanctuary of God. For "then," said he, "understood I their end." Such an awful exemption, therefore, no Christian in his right senses will desire. In short, this world is like a new-ploughed field, on which fallen rain has frozen. The path of safety is not the smooth path, untouched by the plough ; but the man who holds on his way is he who is pursuing his course over the furrows. The rougher path, therefore, is that which our Lord has designed for his disciples. He shewed that though his church was built on a rock, it was nevertheless destined to be rudely assailed by storms and tempests. "In the world," said he to his disciples, "ye shall have tribulation." Nor is there any reason to expect a freedom from trials, even in the Millennium. For if the Christians of that happy period are to be as holy as other Christians, there will be the same reason for our heavenly Parent's adopting the plan of our earthly parents. "For," says the apostle, "they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness." Heb. xii. 10. In all ages of the world, therefore, "whom the Lord loveth he chasteneth."

In every trial the Christian has to sustain, there is a specific end it is to answer ; and on this end the nature of the trial depends. Some-



times a trial is sent as an antidote to some existing sin. Thus in David's numbering the people for military service there was a great sin. For as a king's armies were the criterion of his glory in the estimation of contemporary nations, a vain-glorious display of numbers was the great temptation that promised so much to the tempter. Nor was David's sin, in this case, to be cured by *private* trials. His procedure had been *public* from Dan to Beersheba; and God's chastisement was to be as public as the offence. Nor can pride and vain-glory be cured, but by the *mortification* of pride and vain-glory. For the cure of David's sin, therefore, the appropriate antidote was a trial that would abase him as much in the eyes of neighbouring nations, as he had unrighteously endeavoured to exalt himself. As to those who fell *victims* to the wasting pestilence, God's procedure was as strictly just as in all other pestilences; and if any of the godly were assailed by it, it was to them a positive blessing. For, from the volume of inspiration we learn, that "all things work together for good to them that love God, to them who are the called according to his purpose." Rom. viii. 28.

In David's trial, and in its beneficial results, we see a verification of his own words: "Before I was afflicted I went astray; but now have I kept thy word." Ps. cxix. 67. We must not, however, infer from David's case, that he who is afflicted the most has sinned the most. For one of the men whose trials have been the most signal was Job, of whom God himself said, "There is none like him on the earth, a perfect and an upright man, one that feareth God and avoideth evil." Job i. 8. In short, taking both worlds into the ac-

count, it is nearer the truth to say, that he who is tried the most is the man whom God designs to honour the most. Thus Job's signal trials were sent to prepare him for signal honours. For in this world Job's personal afflictions prepared him to enjoy and appreciate a hundred and forty years of health, and the loss of children that caused him many anxious fears, prepared him to appreciate a new and lovelier family, in which he was to have son for son, and daughter for daughter, according to the number he had lost. The loss of his property, too, prepared him for increased and sanctified prosperity; a prosperity in which the interposition of Providence was so signally written in legible characters, as to be known and read by all men. For the exact doubling of the numbers of his sheep, of his camels, of his oxen, and of his she-asses, was like the united voice of the heavenly host, proclaiming from pole to pole, "This is the man whom God delighteth to honour."

Nor can we conceive of Job's protracted life being less useful than it was honourable; and though he has long been dead, he yet speaketh to the edification of the church of God, and will hereafter speak to the edification of millions yet unborn. The present generation of believers, too, will soon have the happiness of seeing, that even now Job is ineffably blessed among the spirits of just men made perfect. But when the Redeemer, of whom he spoke, shall stand at the latter day within the precincts of this lower world, not only Job, but the whole assembled universe, will see that it was good for him that he was afflicted. For, in 2 Cor. iv. 17. the Apostle Paul, speaking of himself and other believers, uses these memorable

words: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." To the same purport, too, is the language of Peter: "For a season," says he, "if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ."—1 Pet. i. 6, 7.

In another point of comparison, it may be said, that he who is the most tried is he whom God designs to make the most useful; and, in some cases, trials are the necessary companions of gifts, in order to secure the usefulness of their possessor. For so tenacious is pride of its old habitation, that even the usefulness of Paul was in danger from "visions and revelations of the Lord." Thus the Apostle himself says, "Lest I should be exalted above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. xii. 7.

But perhaps some one may say, "None of these cases apply to me. I am conscious of integrity in the sight of God; but *there is a generation whose teeth are as swords, and their jaw-teeth as knives*; and from unmerited reproach my usefulness is ruined." If, however, the Christian is *really* suffering wrongfully, let him not despond. His case is in good hands; and the main points he has to attend to, are to preserve his integrity, and to commit his cause to Him that judgeth righteously. "But why," says he, "are these attacks so simultaneous without concert, and why is there so conspicuous an

effect without a visible cause?" Ah! could the disconsolate believer have his eyes opened, like the young man who accompanied Elisha, he would perhaps see wonders. He might possibly descry the charioteers and horsemen of the prince of darkness, and hear their leader crying, "To arms! to arms! I will pursue! I will overtake! My hand shall destroy!" But though the great calumniator would thus destroy all usefulness if he could, every good man may boldly say, "The Lord is my helper;" and knowing that he relies on a Divine Saviour, whom the angels obey, he may exclaim, with a joyful expectation of deliverance, "There are more for us than there are against us."

In such a man's case, therefore, the history of Joseph speaks volumes. Whose character ever stood fairer than his in the sight of God? and yet how peculiarly trying was the unjust reproach that seemed to have irretrievably ruined it! Thus the best young man in Egypt was imprisoned and calumniated as one of the worst, and, as far as the justification of his character was concerned, Providence seemed as silent as death. But to all the Christian's trials there are prescribed limits. "God is faithful," says Paul, "and will not suffer you to be tempted (or tried) above that ye are able, but will with the temptation (or trial) make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. When Joseph's trial, therefore, had reached the line of demarcation, it was impossible for all the host of rebel angels to perpetuate the reproach. For, lo! when all the inhabitants of the earth would have been unequal to the task of vindicating Joseph, a Friend appears, before whom the millions of mankind are but as grasshoppers. Be-



fore such a vindicator, suffering innocence was at once redressed; and all intelligent beings who had heard the reproach, were for ever convinced of its fallacy and injustice.

An abundant *compensation*, too, awaits the suffering Christian.— Thus as Joseph had suffered in his character, that was the point in which God was afterwards pleased remarkably to favour him: and thus was he “made glad according to the days wherein he had been afflicted, and the years wherein he had seen evil.” Then, according to his prophetic dream, he saw “eleven stars doing obeisance to him” (Gen. xxxvii. 9.); and the Egyptians themselves exclaimed to the crowds before him, “Bow the knee! bow the knee!” Yea, foreign nations came from afar, and did honour to him who was so well prepared to receive it, by regarding it, not as the mere breath of mortals, but as a peculiar gift of God.

Such then being the aspect of the Christian’s trials, he may rejoice in tribulation. Thus when God said to Paul, “My grace is sufficient for thee,” it was enough. “Therefore,” says Paul, “I take pleasure in (sinless) infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ’s sake; for when I am weak, then am I strong.” 2 Cor. xii. 10. Thus also other Apostles of Christ “departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.” Acts v. 41. Nor are there any reasons why Christians of the present day should not have the same confidence in God as ancient Christians had. Under the solace afforded by the Gospel, the Christian may say with holy boldness, “Although the fig-tree shall not blossom, neither shall

fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation.” Hab. iii. 17, 18.

Let the believer, then, imitate the importunity of Jacob in supplications, and the firmness of Daniel in the worship of his God. In these days of light and liberty, we are not called to face death as Daniel was; but if days of martyrdom were to return, they would make sad confusion among us, if we do not even now cultivate a martyr’s *spirit*. “He that will be my disciple,” says the Saviour, “must take up his cross and follow me.” In this way, Christians of every denomination may, with holy confidence, expect in *minor trials* the presence of Him who cheered martyrs, amidst devouring flames and the scoffs of their enemies.

In all cases, then, the faithful followers of the Lamb may boldly say, “God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.” Ps. xlv. 1, 2.

J. F.

*Stratford, Essex.*

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HORÆ EVANGELICÆ.

(Continued from p. 13.)

THE GOSPEL OF ST. MATTHEW.

No. II.—Chap. xi. 2—6.

“Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them,

Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is *he*, whosoever shall not be offended in me."

Our Lord, in reply to this inquiry of the Baptist, appeals to the knowledge which the two disciples possessed of the stupendous miracles he wrought in attestation of his divine mission. It is not, however, immediately apparent, whether he refers to their previous opportunities of acquiring such a knowledge, or to some present display of his divine power; though from the use of the present tense, the latter appears the more probable.—"Go and shew John again those things which YE DO HEAR and SEE" (ἀκούετε ἔϋ βλέπετε). Accordingly, St. Luke informs us, that "in the same hour (in which they were sent) he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight." (Luke vii. 21.) Here St. Luke says nothing of the dead being raised; but this is fully accounted for, and amply compensated, by his placing this transaction immediately after the raising of the widow's son at Nain (Luke vii. 11—19.); an event to which our Lord doubtless alluded, and with which the disciples of John were well acquainted, as will presently appear from another minute coincidence between these Evangelists. St. Matthew, in reporting the reply of our Saviour to the inquiry of the Baptist, says, that "Jesus answered and said unto them, Go and shew John AGAIN\* those things which

ye do hear and see;" which implies that they had previously informed him respecting those miraculous works performed by Jesus. Now this is precisely what St. Luke relates. While St. Matthew is content with stating generally, that "John had heard in the prison the works of Christ," without mentioning the bearers of these reports to the holy man; St. Luke, having related the miraculous resurrection of the widow's son, and the effect which this stupendous event produced on the minds of the people, expressly affirms, that "the disciples of John shewed him of all these things." (Luke vii. 18.)

That these coincidences are as undesigned as they are minute and striking, will be apparent, we imagine, from the slightest inspection of the accounts of the two Evangelists. The different connection in which the relation is introduced, and the variations in the language and in the number and choice of circumstances, totally preclude the slightest suspicion that either of the sacred writers borrowed from each other, or wrote in concert, and must lead to the conclusion, that they wrote from their own knowledge of the fact which they lay before us. Further, St. Luke, had he seen St. Matthew's Gospel,

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all suspicion of design, by the circumstance that the word "again" is united with, or implied in, the verb "shew;" ἀπαγγέλατε, "shew again," being composed of ἀπό, *from, by, back, again, &c.* (as in ἀποδίδωμι, *to give back, render, ἀποκαθίστημι, to restore,*) and ἀγγέλλω, *to tell, shew.* That this is the real meaning of the word in this passage, appears not only from the circumstance adduced above, and from its etymology, but also from its being rendered in the Vulgate, Beza, and Montanus by *renunciate*, and "shew again," by our own venerable translators. To render this perfectly intelligible to the mere English reader, it will only be necessary to observe, that it is precisely the same as if we should employ for the words *shew, or tell again*, the compounds *re-shew, re-tell.*

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\* This coincidence is rendered the more remarkable, and the further removed from



could never have inferred from his statement of the reply of Jesus, "Go and shew John again those things which ye do hear and see," that those miraculous works were actually being performed when the messengers of John arrived, and that they had been sent in consequence of their having previously informed their master of the miracles of Jesus; nor can it be supposed, if St. Matthew had copied from the account of St. Luke, which is in the highest degree improbable, that he would have been content with barely alluding to these important circumstances. They were doubtless present, not to his eye, but to his mind; and he would perhaps tacitly conclude, as is frequently the case, that his reader was as well acquainted with them as himself. In fact, there is not the slightest appearance of either of the relations being a copy; they bear the very impress of original composition, and neither art nor design appears in the remarkable coincidences between them. Hence it may with certainty be inferred, that the transaction, in the relation of which they agree in so minute and undesigned a manner, was a real fact, and took place precisely in the manner, and attended with all the miraculous events which they have narrated.

No. III.—Chap. xii. 14—21.

"Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew *it*, he withdrew himself from them: and great multitudes followed him, and he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by the prophet, saying, Behold my servant whom I have chosen; my beloved, in whom my

soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he bring forth judgment unto victory. And in his name shall the Gentiles trust."

The first circumstance in this passage to which the reader's attention is solicited, is that of our Lord charging the multitude whom he had healed not to make him known. His reason for thus enjoining secrecy upon them is usually attributed to his desire that the Pharisees, who had consulted to destroy him, might not know where he was. But their silence could not have availed in effecting this purpose, while the multitudes continued to follow him to be healed of their diseases; thus effectually pointing out the spot where he was to be found. Accordingly, we find, that the very next miracle which he is recorded to have performed—the healing of a man "possessed with a devil, blind and dumb"—the PHARISEES ascribed it to the agency of Beelzebub. (ver. 27.) Others suppose that he charged them not to make it known that he was the MESSIAH, lest a tumult should be excited; but it does not appear, how the persons who were healed should possess a superior knowledge of his character to that which might be possessed by those who were merely spectators of his miraculous works. By a reference, however, to the parallel passage in the Gospel of St. Mark, the whole becomes clear and consistent.—"For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. And unclean spirits, when they saw him, fell down before him, and cried,

saying, Thou art the Son of God ! And he strictly charged them that they should not make him known." (Mark iii. 10—12.) Our Lord, then, imposed silence, not upon the diseased persons, but upon the evil spirits, because he would not receive the testimony of the father of lies. His kingdom was to be established, not by such testimony as theirs, but by the quiet submission of the human understanding to the silent, but resistless evidence of his doctrine and miracles, and his blameless submission to the will of his Father. This perfectly accords with the brief statement of St. Matthew, which no one will pretend was taken from it. But observe how this correspondence is effected: not by a transcript of that narrative, but by the introduction of a *new* circumstance; which, though perhaps *implied* in the account of St. Matthew, could not have been derived from it, and which it would have answered no purpose of forgery thus to introduce.

Another particular which demands consideration in this passage is, the fulfilment of the prophecy quoted from Isaiah. We may easily perceive how beautifully one part of the prophecy was accomplished by the gentle, lowly, compassionate, condescending, and beneficent nature of Christ's miracles and personal ministry, devoid of all ostentation and severity; by his perseverance in the midst of opposition, without engaging in contentious disputations; and by his continuing, notwithstanding the rage of the infuriated Pharisees, to heal all who came to him, and to instruct all who were disposed to hear, whatever might have been their former character, and however weak and imperfect their faith might still remain. But it does not appear, from the account of

St. Matthew, how our Lord's withdrawing himself from the Pharisees accomplished that part of the prophecy which declares "he shall shew judgment to the Gentiles; and in his name shall the Gentiles trust." If we turn, however, to St. Mark, this becomes immediately apparent. From him we learn, that when the Pharisees held a council with the Herodians to destroy him, he receded from them, with his disciples, to the sea of Galilee; "and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him." By teaching them, therefore, and by performing his miracles of mercy upon and before them, "he shewed judgment to the Gentiles;" and, doubtless, "in his name" did many of these "Gentiles trust." Here, then, is a perfect correspondence, but obviously without the smallest art or design. In one writer we have the prophecy, but no detail of the circumstances by which it was fulfilled: in the other writer, we are furnished with the exact accomplishment of that prophecy, but not a syllable of the prophecy itself. If one writer had copied from the other, or if an impostor had designed to effect a correspondence, that correspondence would certainly have been more obvious, and there would have been some allusion to that with which it was intended to correspond. Truth alone, we conceive, can account for coincidences so latent, and yet so perfect, as these unquestionably are.

No. IV.—Chap. xiv. 13, 14.

"When Jesus heard of it, (the murder of John the Baptist,) he



departed thence by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude; and was moved with compassion toward them, and he healed their sick."

St. Matthew, by employing the term ἐξελθὼν, "GOING FORTH," clearly intimates that our Lord had previously entered some place. But as the unfrequented nature of the spot (for it was "a desert place") precludes the supposition that it was a house, we must infer that it was the *vessel* in which he had embarked. If such was the case, then it follows that "the people" who "had heard *thereof*," and "followed him on foot out of the cities," had, by some means or other, arrived at the place before Jesus landed. Now this is precisely what St. Mark relates. He says that "the people saw them departing, and many knew him, and ran a-foot thither out of all cities, and OUTWENT them, and came together unto him." (Mark vi. 33.) That St. Mark deduced this fact from St. Matthew's simply employing the word "went forth" will never be pretended; and as little can it be imagined that St. Matthew used that word in consequence of having seen, or for the purpose of effecting a correspondence with, the relation of St. Mark. The correspondence must therefore be purely accidental, and such as arose from their both detailing the same fact, attended by the same circumstances, each in his own manner.

London.

W. G.

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SLAVERY.

(Continued from p. 15.)

JOSEPH continued to direct the affairs of Egypt for about seventy

years after the famine; and we may well suppose, that, with the advantages which the Hebrews enjoyed over the Egyptians, they must, as to comfort and wealth and improvement, have been greatly in advance. This may not have been much noticed at first; but it could not but excite notice at the time of Joseph's death, or soon afterwards. A king that ascended the throne, after the death of Joseph, saw how things were proceeding, and had as much zeal about the interests of his Egyptian kindred, as Joseph had for his Hebrew. The case was, however, one of peculiar difficulty. Things had gone on so long, that it was not easy to make a change; yet many things might naturally have led Pharaoh to think a change absolutely necessary. Judging from the Hebrew records, I think it likely that Pharaoh saw, or thought he did, that one of three or four things must take place. Either, 1. he must expel the Hebrews; or, 2. he must amalgamate them with the Egyptians, so as to form a promiscuous people; or, 3. see his own people made slaves in their own country by the Hebrews; or, 4. prevent that by making slaves of them.

To accomplish the first, might have been no easy matter. It would in all probability have led to war. The Hebrews would have most likely called in the aid of the Edomites, or some other of their kin, and the ruin of Egypt might have followed; or if effected, where could the Hebrews have gone? They had been absent from Canaan about one hundred years; and there was little probability that the Canaanites would allow them to return. They would have most likely roved about on the borders of Egypt, and made inroads for plunder. As to blending

them with the Egyptians, and forming them to the same manners and customs and religion, this was still more difficult than the other. Nothing is harder than to change the religion and habits, and prejudices of a people. Israel had now been in Egypt above a hundred years. Joseph had married an Egyptian. Yet the original prejudices of both nations, as well as their religious principles, were nearly, if not fully, as much at variance as at the first. (Gen. xliii. 32; Exod. viii. 26.) Scarcely any inter-marriages took place; and as to religion, the one was an abomination to the other. To think of force, was idle. Their prejudices, religion, as well as their complexion, (the Egyptians were Africans, black; the Hebrews from Mesopotamia, fair,) made the thing hopeless. To expect Pharaoh to sit down and contemplate a progress of things that tended directly, as he might naturally suppose, to a struggle, and threatened the loss of his throne, and the slavery of his people, is to expect more than was likely. The only alternative, Pharaoh might easily suppose, was to prevent this, by adopting a new policy towards that people. He might easily persuade himself, that it was but fair that Israel should make some return for all they had received for above one hundred years. He may have thought he was justified in gradually employing the Hebrews in building cities and in field labour; while he raised the military character of the Egyptians, and made such preparations as would enable him to suppress any opposition to his plans.

The conduct of Israel to the Shechemites (Gen. xxxiv. 25—27), and their late attempt to plunder the inhabitants of Gath (1 Chron. vii. 20—23), might make him feel justified in providing against simi-

lar treatment. If this state of things did not justify his conduct, Pharaoh might think it came very near to do it. He still found them increase, and more rapidly than when leading the easy life of shepherds. Under apprehension of the scenes that might follow a great increase of their numbers, soured as they were by his change of policy towards them, he was wrought up to the cruel purpose of destroying their male children.

The thing was cruel; but, while it cannot be too strongly condemned, we ought in all reason to recollect, that the exposing of infants has been done by many nations: The polished Greeks and Romans, until Christianity put a stop to it, often exposed their *own* children. The same is done now by pagan nations in the East. Pharaoh was a Pagan, and his conduct towards the infants of Israel was not worse than others have observed towards their own. There is a tribe in Hindostan who for ages have destroyed their female children, and, if I am rightly informed, do it now.

Moses did what was right, and acted by Divine direction: this need not however prevent us from reflecting how Pharaoh, a Pagan, would naturally view his conduct. Moses was saved from death by the daughter of Pharaoh: he was educated at court, and in the very best manner. Soon after he was grown up, he was found interfering with the policy of the government towards the Hebrews. He fled, and remained abroad until the death of the king. But the new king was hardly seated on the throne, before he re-appeared, and, being joined by the leading men among the Hebrews, presented himself at court, and demanded that Israel should be allowed to go three days' journey into the wilderness.



to sacrifice. The man, the time, the manner, as well as the demand, were all likely to offend Pharaoh. It is not needful to go over what took place at the several interviews. Pharaoh, pressed by the plagues, tried to compound the matter. At one time he offered to let the men go, detaining the women and children as hostages for their return. He proposed that they should sacrifice and keep the feast in the land. While Moses readily complied with Pharaoh's request to remove the plagues, he abated not one whit of his first demand; but rather rose than fell in it. He declared that they must take their families, their flocks and herds, with them; that they would not leave one hoof behind. It did not admit of a doubt, that they had no intention to return to slavery. They were for being free. Might not Pharaoh have feared, that Moses had in view to keep them for awhile in the wilderness, provide them with arms, train them to military service, and then return to Egypt with his six hundred thousand slaves, transformed into warriors, breathing vengeance for their supposed wrongs? And may not a mistaken notion of his own safety have urged him to resist the demand?

Or, admitting that Moses intended to lead them to Canaan, might not Pharaoh have really concluded that the scheme was little short of madness? To attempt with a nation of slaves, without arms, without any experience in war, without provisions, to cross the desert and attempt to dispossess the seven nations of Canaan, amounting to perhaps ten times their number; a warlike people, well armed, with a country filled with towers and cities "walled up to heaven!" Was there ever such an attempt? A man in Moses' situation, educated in

expectation of a throne, might be willing to attempt any thing, rather than live in obscurity. Ought Pharaoh to let a people under his authority be led on such an errand? Might he not think it was his duty, in kindness to them, to keep them where they were, and to give them enough to eat, and wear, and do? And might he not think that all their talk about being free, and complaining about their work, was produced by the intermeddling of Moses and Aaron? It really appears to me, that he might happen to take up notions of that kind; and feel not a little provoked at Moses and Aaron, for spreading discontent among his slaves.

But there were still other difficulties. The Hebrews formed the great body of labourers in his kingdom. Moses insisted on taking them all off, on the same day. What a state of things this was calculated to produce in his kingdom! Would it not ruin it? And would it not ruin the Hebrews? They had been raised in slavery—been unfit for self-government. He had found it necessary to employ overseers, and even to call in the aid of the scourge, to overcome their idle habits. For a people with such habits, to be turned free all at once! might not Pharaoh think it would ruin them?—that they could not govern themselves?—that they would starve?—and that kindness to them would forbid turning them loose, as Moses demanded?

But we have no reason to think that Pharaoh was wholly without regard to the value of property. The Hebrews, as his labourers and artificers, were very valuable property. There were 600,000 labouring men, besides the women and children. From their doubling in less than fifteen years, there must have been a great many chil-

dren. It will be a moderate calculation, to suppose that the men above the age of twenty, formed one-fourth of the whole. There were then three millions in all. Estimate these at three hundred dollars apiece, it amounts to 720 millions of dollars: not to mention their cattle and other property, which were very valuable. Now, is it to be wondered at that Pharaoh felt reluctant to lose so much property? Nothing was said about buying their freedom. He was required to give all up—not to bear a part of the loss, and they the rest—he was to bear the whole! We can easily conceive how Pharaoh might have persuaded himself that to lose so much property, and be deprived of all his labourers—and have to set his own people to all the hard work in the city, and in the field, to which they were not accustomed, was really rather too much.

He might very possibly have thought, that if it was wrong at first to enslave the Hebrews, he at least was not to blame for it; that it was done long before he was born; that he found them in slavery, and held them as property; that the whole habits of the Egyptians was such now, that the evil of slavery was a kind of necessary evil; that they could not do without it; and that it was hard to make him pay for the faults of his forefathers, and to give up what he had received as property by inheritance.

There is another point deserving notice. Natural and personal rights were not then so well understood as now. Perhaps few, if any, then maintained the doctrines, that personal “liberty is an unalienable right,” which no man has a warrant either to take or withhold from us, under the plea of a right of property. Less was given to

Pharaoh, as to knowledge, than to us, and less was therefore to be expected.

As to the supposition that the miracles wrought made Pharaoh altogether inexcusable in refusing to comply with the demand, I admit it. But is it not equally true that those plagues, while they prove God’s displeasure against Pharaoh and the Egyptians for enslaving Israel, go directly to prove the general truth, that all who enslave others, or hold them forcibly in slavery, do what is offensive to God? Pharaoh may have persuaded himself that Moses wrought his miracles by magic. Pharaoh was an ignorant Pagan. We believe that God wrought the miracles; and the general truth is plain, God hates oppression.

To conclude my apology, which is much too long, I repeat that I fully believe that Pharaoh did wrong in enslaving Israel—in persevering in it; and that, however plausible his excuses, they availed nothing. The thing was wrong. He only added sin to sin, and made matters worse by his delay. The event proved that it would have been better for Egypt never to have enslaved Israel. It would have been better to have given up this state at any one time that could be named; for not only did they go out, but they spoiled the Egyptians; and the attempt to force them back involved the whole army, with Pharaoh at its head, in ruin. All this is admitted. Yet I say Egyptian slavery was not so hard as some other cases of slavery;—and Pharaoh’s excuses are, I think, better than what have satisfied, and now satisfy, many.

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**HINTS ON THE IMPORTANCE OF ORDINATION.***To the Editor of the Baptist Magazine.*

MR. EDITOR,

THERE are few things more evident in the New Testament, than that the apostles, and ministers recognized by them, ordained those who were chosen to the exercise of the pastoral office. We read of their ordaining elders in every church; ministers are instructed as to the qualifications which should be possessed by those who are thus ordained, and they are exhorted not to be hasty in placing men in this important station.

INDependently of this view of the case, the ordination of a young man as a pastor in our churches, tends to promote his respectability, to cherish feelings of regard between him and neighbouring ministers, and to foster confidence between the different churches; it furnishes an opportunity of giving suitable advice to the parties more immediately concerned, and through them to others, and very eminently conduces to prevent the intrusion of improper men into the churches, by merely obtaining an artificial majority on their side.

IMpressed with these facts, and feeling deeply interested in the prosperity of our Denomination, you will not, Sir, be surprised that I have felt grieved on seeing that a practice is creeping into the churches, which seems to me fraught with many evils. I am informed that two young men who studied at one of our academies, have lately settled as pastors, without ordination. Whether they have discovered that such a service is improper, or whether a love of novelty, or—I am almost afraid even to suspect it—a spirit of pride, leads them to reject it, I know not. If it be the former, they ought to give the world the benefit of their discovery; and

if it arise from the latter feeling, they are alike unworthy the regard of churches and of neighbouring pastors.

I trust, Sir, you will give a hint on the subject on the first opportunity that may present itself. I know that the minds of some excellent men are pained with the fact. They think it a departure from the order of the New Testament, and perceive in it a tendency to weaken the bonds between a church and its pastor, and to excite a spirit of prejudice against the institutions where such young men are educated for the ministry.

IT is not impossible but that the evil may have been encouraged, if indeed it has not had its origin, from the fact that some good men have of late years removed from churches where they have exercised the pastorate for some years, to fill that office in others without a public recognition. I cannot but fear that this practice is pregnant with evils. Surely it becomes of some importance to inquire, whether the independence of ministers and churches may not be carried so far as to oppose the requirements of our great Master, and to violate the injunctions of inspired apostles.

I am, Mr. Editor,

respectfully yours,

A PUBLICLY RECOGNIZED  
PASTOR.

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**ON CHRISTIAN FAITHFULNESS.**

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He that is faithful in that which is least, is faithful also in much. Luke xvi. 10.

IT is required of stewards that they be found faithful; however inconsiderable the portion of goods which is committed to their trust, an exact account will be required at their hands, and woe unto him who, at the day of reckoning, shall

be found careless, unfaithful, or unjust.

If the professed disciples of Jesus improve this consideration as instructed by their Lord, remembering that each one individually sustains the character and office of a steward, accountable to their great Lord and Master Jesus Christ, surely they will feel their station to be one of fearful responsibility, and the meanest thing committed to their care accompanied with a solemn trust, so to be used and appropriated as shall meet with the approbation of Him from whom it was received.

Should the following remarks meet the eye of a young disciple, whose heart is warmed with a sincere desire of becoming humbly instrumental in extending the peaceful and blessed kingdom of the Redeemer, and who would therefore rejoice in promoting this glorious work, by enabling the missionaries of the cross to erect its hallowed ensign on those "gloomy hills of darkness" which have never been visited with the light of the glorious Gospel—possibly (as a hint from one who has herself made trial of the plan she wishes to recommend) they may not be unattended with beneficial results.

Whilst, then, the followers of the Lamb are not, it is apprehended, in general required literally to part with *all* for his sake, are there not many of us possessed of some superfluous ornaments which might be turned to nobler account, if employed in the service and cause of the Redeemer? And though their loss in the decoration of our persons might require the exercise

of a little self-denial, if dismissed on the heavenly errand of diffusing life and peace where the Sun of Righteousness hath never shone, they shall not always be found wanting; when summoned by the angel of death, we shall bid a final adieu to the vanities of time, and enter the unseen world, our gracious Lord and Master, who remembers every cup of cold water that is given in his name, shall place upon our heads a crown, in which we shall again behold them, sparkling with increased and unfaded lustre.

I do not mean to imply that becoming ornaments, without an undue profusion (which must be left with taste and prudence to determine) are in themselves unlawful or improper, but might not their number and costliness in general be profitably diminished? And are there not a few to be found whose hearts burn with so fervent a desire for the eternal welfare of their fellow-creatures and the glory of God, that they would rather despoil themselves of every jewel, than be prevented from casting their humble mite into the great treasury? And oh! were such a resolution generally adopted, who can tell how great the results, how extensive the operation might be? Christian females might, indeed, appear less brilliantly arrayed at their festive parties, but if only one immortal soul were rescued from endless woe through this sacrifice of love, who can estimate the comparison between the littleness of the cost, and the immense and eternal benefits which it has secured?

SALOME.



## POETRY.

*Lines on the Atheist.*

Will the presumptuous atheist stand  
 And say there's no almighty hand,  
 That form'd each earthly clod?  
 Can he direct his eyes on high,  
 To view the beauties of the sky,  
 And miss the sight of God?

Did matter out of chaos roll?  
 Did chance make him a living soul?  
 Obedient to its nod,  
 Did yonder sun, which cheers his eyes,  
 Itself into existence rise,  
 And shine without a God?

Did those bright orbs that nightly grace  
 The firmament—burst into space,  
 And self-existent shine?  
 Or did this mass of earth and sea  
 Start forth into immensity,  
 Without a power divine?

Let him all nature's works behold;  
 The page of Providence unfold;  
 And if he fail to read  
 In every sentence, every line,  
 The record of a hand divine,  
 He must be blind indeed!

When the last awful trump shall sound,  
 And nations rise from under ground,  
 To meet a coming God;  
 Where will the man who once denied  
 His being, then securely hide  
 From his avenging rod?

*W. Hunt.*

*The Thorn in the Flesh.*—2 Cor. xii. 7.

Lord, if consistent with thy will,

Ah! take this thorn away;  
 But if for me 'tis needful still,

The thorn should longer stay;  
 Then patience give, the cross to bear,  
 And faith, to trust thy love and care.

This thorn, it may be sent by thee,  
 A token of thy love;

That I may truly humbled be,

Like those thou dost approve;  
 I would lie passive and be still,  
 And bow submissive to thy will.

The thorn sometimes feels sharp and sore,  
 And then to thee I cry;

For grace sufficient I implore,

Thy help is ever nigh:  
 Say to my soul, "I am thy God,"  
 And I shall gladly kiss the rod.

The thorn, a chastisement may be,  
 Beneath the stroke I bend;

From every evil set me free,

Let me no more offend:

But look to Jesus as my shield,  
 And prompt obedience to him yield.

The thorn sometimes seems giving way,  
 Then I am cheer'd with hope;

At other times my fears bear sway,

And then my spirits droop:

My weakness, Lord, I feel and own,  
 Now let thy power in me be shewn.

The thorn may be to wean from earth,

And make me long for heaven;

Where I shall sound thy praises forth,

For I have much forgiven:

Oh! guide me to that heavenly shore,

Where I shall need the thorn no more.

*J. B.*

## REVIEW.

*Memoir of the late Mrs. Susan Huntington, of Boston Moss; consisting principally of Extracts from her Journal and Letters, with the Sermon occasioned by her Death.* By BENJAMIN B. WISNER, Pastor of the Old South Church in Boston. With a commendatory Notice by the Rev. Dr. GORDON, of Edinburgh. Price 6s. 6d. Edinburgh: Waugh and Innes.

THIS volume is a production of the American press, and we perfectly agree with the Rev. Edward S. Dwight, who sent a copy of it to Mr. Innes, of Edinburgh, that it well deserved to be reprinted here. America has been very prolific in specimens of excellent female characters: we have, among others, Mrs. Graham, Mrs. Newel, Miss Fanny Woodbecke, and it is to be hoped that we shall have some biographical account of that excellent woman, Mrs. Judson, whose history was so eventful, and who manifested such distinguished zeal in the Missionary cause. But we are persuaded that the volume before us will be found inferior to none that have preceded it.

These Memoirs are compiled by the Rev. B. Wisner, successor to Mrs. Huntington's husband, and the selection of the materials appears extremely judicious. In addition to a short preface by the British Editor, we have a commendatory notice by the Rev. Dr. Gordon, of Edinburgh. The sheets had been sent to that gentleman while the work was passing through the press, and he expresses his opinion of it in the following note to one of the publishers:—

"My Dear Sir—I think you will render an important service to the Christian world by the republication of the Memoir and Letters of Mrs. Huntington. The volume appears to us to be a very valuable one, and if I am not greatly mistaken, will soon occupy a high place among works of Christian biography."

We can most cheerfully recommend

this work to all classes of our readers, as an admirable specimen of sound and judicious Christian experience, most feelingly and beautifully expressed.

Mrs. Huntington, on the maternal side, was a descendant of the Rev. John Elliot, who will bear, to future ages, the honourable title of "the Indian Apostle."

We extract her account of the death of her husband, and her Poem on the death of an infant born after her husband's death.

"On Saturday, August 28, 1819, I heard that Mr. Huntington had stopped at Groton, fatigued; and was not much alarmed, supposing that he did not come into Boston so late in the week, to avoid the labour of preaching immediately after so long and fatiguing a journey; and overruled by the solicitations of my friends, and the consideration of the yellow fever being in Boston, I remained at Bridgewater until Wednesday. On Tuesday I sat watching at the window, to see the well-known chaise, the sound of which, on similar occasions, had always delighted me. Toward evening I expected the stage, and possibly my husband in it. The stage appeared. Instead of my husband, the driver threw me out a letter. It struck a pang to my heart. When I had opened it, through the mistaken kindness of my friends I was still informed that 'he was fatigued.' Distracted with apprehension and suspense, I waited for morning; and at nine o'clock left Bridgewater in the stage, with a heart tortured with apprehensions, alas! soon and certainly realized. During my ride home this passage of Scripture was upon my mind, and comforted me—'All things work together for good to them that love God.'

"On Thursday morning I set out in a chaise, accompanied by a friend, for Groton. During the ride, the first answer of the Assembly's Catechism was strongly impressed upon my mind—'Man's chief end is to glorify God, and enjoy him for ever.' I felt that for the last twelve years I had in a great degree misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been, to be happy in my husband, and make him happy in me. I felt that the highest happiness of a rational mind ought to arise



from answering the purpose for which God made it, and therefore that I ought to be happy in glorifying God, not in enjoying myself.

"We reached the public-house in Groton. I inquired if they knew how Mr. Huntington, of Boston, was. The answer was, 'very sick indeed; the doctor has been there all day; he is a very sick man.' My limbs would scarcely support me to the house. Upon our arrival there, we went into the parlour alone. The first object that met my eye, was the hat of the blessed sufferer above stairs. It struck me with fearfulness and trembling, as the herald of death. I asked for the physician, and in reply to my agonized interrogation, 'Is there no hope?' he said, 'Mr. Huntington is very sick. I should have some hope, were it not that all fevers this summer have been unusually fatal.' The overwhelming agonies of that moment can never be described. The language of my heart was, 'Oh, that God would redeem his life with mine!' The doctor told me I must compose myself, as to see me agitated might destroy the object of my solicitude.

"Mr. Huntington was apprised by the physician of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, 'My dear wife!' and clasped me for some moments to his bosom. I said with composure, 'My blessed husband, I have come at last.' He replied, 'Yes, and it is infinite mercy to me.' I told him, all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, 'I am glad you could not; in your present circumstances it might have been too much for you.'

From that time, owing to the insidious nature of his disease, I had considerable hope. I had seen him—I was with him. He was as sensible of my love and of my attentions as ever; and I could not realize the stroke that was impending. Never shall I remember without gratitude the goodness of God, in giving me that last week of sweet, though sorrowful intercourse with my beloved husband.

"The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul I went into the garret. It was the only place I could have without interruption. Never shall I forget that hour. Whether

in the body or out, I could scarcely tell. I drew near to God. Such a view of the reality and nearness of eternal things I never had. It seemed as if I was somewhere with God. I cast my eye back on this life, it seemed a speck. I felt that God was my God, and my husband's God; that this was enough: that it was a mere point of difference whether he should go to heaven first or I, seeing we both should go so soon. My mind was filled with satisfaction with the government of God. 'Be ye followers of them, who through faith and patience inherit the promises,' seemed to be the exhortation given me upon coming back to this world. I do not mean that there were any bodily or sensible appearances, but I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country; it seemed as if I gave them, myself, and husband up entirely, and it was made sure to me that God would do what was best for us.

"From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than I did; that if he saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the Gospel after another. I felt it sweet for him to govern. There was a solemn tranquillity filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that he was there, that angels were there; that every agony was sweetened and mitigated by One in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land of mortals, and as if it would be easier for me to drop the body, which confined my soul in its approach toward heaven, than to retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news; I kissed the clay as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered.

"It would be in vain for me to attempt a description of my feelings the next morning. I had never seen such a sun rise before. I beheld me alone. Were I the only created being in the universe, I could not, perhaps, have felt very differently. I went into the chamber in which he died. There, on the pillow, was the print of his head. The bed of death was just as when it resigned, for ever, the body of him who was all the world to me. His portmanteau, comb, brush, &c. lay in sight. God wonderfully supported me.

"But why do I dwell on a description which, even now, is almost too much for me? How did God sustain a creature who was weakness itself! How mercifully has he carried me through all my successive trials! Truly it was the Lord's doing, and it is marvellous in my eyes.

"And now, Oh! how is it now? Not so much comfort, labouring with sin, afraid almost to live in this wicked world, dreading a thousand evils in my present lonely state. But all this is wrong. God hath said, 'Who shall harm you, if ye be followers of that which is good?' How kindly my beloved husband used to remind me of this text!"

*"On the Death of an Infant Son. Written in November, 1821.*

Ah! where is he with the eyes so blue,  
And the shining yellow hair;  
And the lofty brow, still serenely mild,  
And the cheek so angel fair?

Oh, spirit lov'd! who, like vision of light,  
Stole across my path in that fearful night,  
When the storm was high, and thy sire far  
away,

And smil'd through the darkness — how  
short was thy stay!

Like fleeting cloud, that by tempest is  
driven

Athwart the stormy sky;  
Or dew-drop that's wept, at close of even,  
From nature's humid eye;

That cheek was fair; but 'tis deadly pale,  
The last living tint has fled;

And the cherish'd form on this bosom that  
slept,

In the damp tomb rests its head.

Soon was finish'd thine errand to this distant  
shore,

And thy mission of love, dearest babe, soon  
was o'er.

In my soul's saddest hour of distress wert  
thou given,

To assuage the deep anguish, then vanish to  
heaven.

Though oblivion's dews settle fast on thee  
now,

There's *one* heart shall forget thee  
never;

And the stroke that shall end all my sor-  
rows below,

Shall unite us again for ever.

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*Exposition of the Book of Psalms. By the Rev. JOHN MORISON. Part I. pp. 176. Price 4s. Palmer.*

THOUGH it is certain that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righte-

ousness," yet, perhaps, there is no part of the sacred writings to which the eminently pious more frequently resort, than to the Book of Psalms. Its admirable adaptation to their varying experience, secures for it an exalted place in their estimation. Its descriptions have so often instructed, its counsels so often directed, and its promises so often animated them; it has in so many instances assisted them in confessing their sins; on so many occasions helped them in presenting their requests; and so repeatedly aided them in expressing their thanksgiving, that at length its peculiarly rich and beautiful phraseology has become almost imperceptibly interwoven with every utterance of their private and their public worship.

It cannot, therefore, be deemed at all surprising that, in the progress of time, we should find ourselves in possession of many excellent commentaries on this infinitely valuable section of divine truth; some adorned with biblical criticism, others enriched with experimental reflections, and not a few distinguished by important suggestions for "holy living and dying." And we are happy in being enabled to announce to our readers the first part of another highly respectable work on this portion of the inspired volume; in which the above objects, to a considerable extent, are happily united. Mr. Morison has laudably availed himself of the assistance of the most eminent writers who have preceded him in this important sphere of labour, and has thus supplied in his subjoined notes much that will prove acceptable to his more critical readers, while the explanatory observations and pious reflections, which constitute the principal part of the work, are well adapted to inform the mind and elevate the affections of every devout Christian. We should be glad to gratify our readers by giving several extracts, but can only make room for the following:—

*"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.*

*"By the words or sayings of Jehovah may be understood, either his faithful promises or the truths of inspiration in general.*



'They are pure words.' The allusion is to metal that has passed through a refining process. The words of God are so pure as to have no alloy whatever in them. Nothing need be added to them, and nothing dare be subtracted. They are perfect, like himself; and they shall all be perfectly realized. Often have they been tried, but no mixture of insincerity has ever been found in them. They are words upon which men may lean to eternity. They are as silver assayed in a crucible of earth, purified seven times, or perfectly refined.

"How gloriously is the word of God contrasted with all human productions! It is as the pure silver out of a refining pot, compared with the unreclaimed ore. To this infallible standard all systems, all opinions, all feelings, all practices in religion must be brought. This is the judge that must end all strifes, and settle all differences in the church of God. To the law and to the testimony all conflicting theories in religion must be brought. The judgment, the conscience, the affections, the whole man must be subjected to the authority of God's blessed word. The rule of Scripture is the rule of truth, of righteousness, and of peace.

"Oh, Christian! bind God's word to your very heart. Read it with care, study it with diligence, pray over its hallowed contents with fervour and importunity. Ask the teaching of the Divine Spirit, that you may understand and obey its pure dictates; and only quit the study of it with existence itself." p. 133.

We most conscientiously assure the author, that in these sentiments we cordially concur; and we sincerely hope that his valuable life will be spared, not only to complete his present undertaking, but to project and execute many others equally interesting and acceptable to the church of God.

1. *Faith, Hope, and Charity: the Substance of a Sermon preached at the Dedication of the Catholic Chapel at Bradford, in the County of York, on Wednesday, July 27, 1826.* By PETER AUGUSTIN BAINES, D.D. Bishop of Siga, &c. London: Printed for the Defence Committee of the British Catholic Association. 8vo. pp. 16.

2. *Popery Unmasked; being a fair Representation of the chief Errors of the Church of Rome, extracted from their own Writers, and contrasted with suitable Quotations from the Holy Scriptures. To which is added, a slight Sketch of Popish Cruelties and Absur-*

*dities.* By THOMAS WILLIAMS, Editor of "*The Cottage Bible*," &c. London: Westley and Davies.

THIS ingenious (but not ingenuous) description of the Popish faith will not, we apprehend, impose upon any persons who have read the Scriptures, though, alas! it will be quite enough to satisfy those who "believe as the church believes." It would be a very easy task, were our limits sufficient, to expose all the doctrinal statements of this Bishop of Siga, by quotations from the most learned and accredited writers of the Romish Church, and from the decisions of the Council of Trent. It is possible the preacher was sincere in his representations, but then it is a most awful proof of the truth of Scripture in reference to the anti-christian apostacy. "They received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they might believe a lie."

This popish ecclesiastic assumes (what he certainly ought to have proved) that the Christians of the three first centuries resembled, in their "faith, hope, and charity," the members of the apostate church of Rome; whereas the Scriptures represent the difference to be as great as between a chaste virgin and a filthy harlot, between the army of the Lamb and the army of the Beast, between Christ and antichrist.

"Did not (he says) these marvellous calumnies against the Christians stand recorded in the undoubted page of history, I should almost disbelieve my senses, when they testify to me the existence of a similar combination, prevailing so long and so extensively against the same religion in this country." p. 4.

He adds, with pious horror—

"Oh! did the Catholic religion even distantly resemble the hideous portraits drawn of it by our adversaries; were its tenets even remotely like those which are ascribed to it, there is no one here who would hate and abhor it more than myself. I would fly from it as from a pestilence; I would not continue a member of it a single day. Let us, my brethren, compare the portraits with the originals.

Well, then, we will present to the

view of the Bishop of Siga what we consider to be an inspired *original* of the Roman Catholic religion. "And upon her forehead was a name written, *Mystery, Babylon the Great, the Mother of Harlots, and the Abominations of the Earth*. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." We distinctly charge the church of Rome with being accessory to shedding the blood of millions of persons, merely because they refused to swallow its impious, unscriptural dogmas; and we mention, in proof of the truth of this indictment, the cruelties of the Duke of Alva in Piedmont, the massacre of Paris, the fires of Smithfield, the massacre in Ireland in 1641, and the history of the Inquisition. How dreadfully infatuated must be the mind of that man, who cannot see the most "distant resemblance" between the accusations of Protestants against the cruel, blood-thirsty rulers of the Popish church, supported by the well-attested facts of universal history; and the spirit and conduct of the church of which he is a minister!

These remarks refer to the *tragedy* of Popish history; we now present our readers with a *comedy* performed by this celebrated actor, the Bishop of Siga! Who would have expected a Popish bishop to plead for liberty of conscience—for unrestrained liberty of conscience! Having defined *Charity*, he adds—

"And here, my brethren, it follows as an immediate consequence, that human governments ought not to interfere between God and his creatures, and compel by pains and penalties, a form of worship which the conscience cannot approve. Not that man is always justified that follows his conscience. That conscience may be, and often is, wilfully perverted; and in this case, it becomes a perverse and deceitful guide. But though man is not always justified in following his conscience, he can never be justified in sinning against it; and as God alone knows the secrets of the human heart, it is not for man to *force* his own convictions upon others, and compel them to follow his conscience instead of their own. Surely, if liberty is ever valuable, ever sa-

ored, ever an inalienable right, it is in the intercourse of man with God; who requires not the officious aid of tyrants to render to every man according to his works, who can well distinguish the hypocrite from the sincere adorer, who can alone determine how far ignorance may excuse error, or sincerity supply the place of truth. Hence it follows, that all those civil enactments which *compel* the conscience in its quiet and simple intercourse with God, by whomsoever or against whomsoever directed, are equally repugnant to the law of nature, and to the virtue of Christian charity." p. 3.

These are correct and noble sentiments. Had they been those of Popish priests and rulers in the reign of our bloody queen Mary, hundreds of lives would have been spared. Dr. Baines is, we believe, the first popish bishop who ever employed such language, or pleaded for such an opinion. When an Evangelist mentions *Judas* as uttering a fine sentiment, he contents himself with remarking, "This he said, *not that he cared for the poor*, but because he was a thief," &c. Who can for a moment doubt, but the bishop of Siga was influenced by other considerations, in making the above remarks, than a simple regard to the inalienable rights of conscience in matters of religion? We turn with the most hearty disgust from this tissue of falsehood and misrepresentation. Having adopted our Lord's test of character, "Ye shall know them by their fruits," we remind our readers of the solemn charge given by him to his disciples, which we consider peculiarly applicable in this case—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves: ye shall know them by their fruits."

The contents of the admirable tract entitled "Popery Unmasked," are thus introduced:—

"But what is popery? and what is meant by unmasking it? The word "Popery" is not here used by way of reproach, but of distinction. It marks the religion of the Pope, or Bishop of Rome, and of the church under his controul; and what that is, cannot be better expressed than in the Creed of Pope Pius IV. and in the bulls of his successors down to Leo XII. These, therefore, in connection with the decrees of the



famous council of Trent, are the chief authorities we have employed to sketch the outline of this dangerous system; and better, we think, need not, nor could have been employed.

It must be admitted, however, that there are Roman Catholic divines, both in England and France, who do not go the full length of the council of Trent, or of the Popes themselves, in either ancient or modern times: they rub down some of the asperities of the system—they cover some of its deformities, and to its deadly countenance they give a tinge of rouge, as the colour of life and health; that is, they make it appear as amiable and inviting as they can, to those whom they wish to bring back within the pale of their own church.

Now, to unmask this system, is to remove the ingenious glosses, and elegant embellishments with which, from the days of Bossuet to those of Chateaubriand, its modern advocates have endeavoured to disguise this “carcase of dead piety,” and to expose it in its “true form and colour.”

But what is Protestantism, or the religion of Protestants? The grand principles of Protestantism are, First, that no doctrine is to be received as an article of faith, which is not founded on the Holy Scriptures; and Secondly, that, as every man must answer for himself at the bar of God, and no other for him, so every man capable ought to read the Scriptures for himself, with much seriousness and humble prayer for divine instruction, that he may understand those parts at least which are necessary to salvation; and not have to rely wholly upon the ministers of any religion, who are always liable to be deceived, and sometimes under temptations to deceive. “The Bible, (says our immortal Chillingworth) and the Bible only, is the religion of Protestants; and whatever other authorities may enjoin, “if they speak not according to this word, it is because there is no light in them.” Isaiah viii. 20.

“The chief argument of which the advocates of popery avail themselves is, that the Catholic religion, as they call their dogmas, is the most safe, because even Protestants believe in ‘the holy Catholic church.’ But as the word *Catholic* simply means ‘universal,’ it is easy to perceive that this is a mere subterfuge. The one true Catholic church comprises the whole body of believ-

ers in the Son of God—the great mass of true and pious Christians throughout the world, however widely situated or variously denominated. God forbid that we should condemn all Roman Catholics to perdition! We are happy to enumerate among the members of the true Catholic Church such men as Pascal, Fenelon, and many others; and if Roman Catholics cannot extend the like charity to such Protestants as bishops Hall and Leighton, or Drs. Watts and Doddridge, it can only prove that they themselves are miserably deficient in candour and Christian charity.” p. 3, 4.

The plan of the work is to place on one page “Popish Errors,” on the opposite side “Scripture Contrast.”

“I. Of the Pope and Church of Rome.—II. Of the Scriptures.—III. Of unwritten Traditions.—IV. Of the Sacrifice of the Mass.—V. Of Transubstantiation and receiving in one kind only.—VI. Of Merits and Satisfaction.—VII. Of Purgatory, and Prayers for the Dead.—VIII. Of Prayers in an unknown tongue.—IX. Of Pardons and Indulgences.—X. Of worshipping saints, angels, and relics.—XI. Of adoring images. XII. Of Priests’ Marriages.”

We have then—

“Fees of the Pope’s Chancery—Popish Miracles—Pretended Relics—Outline of Popish Persecutions—Character and Conduct of some eminent Popes—Protestant Reformers and Martyrs—Texts alleged by Popish writers in defence of the Church of Rome, briefly explained.”

We have only room to add the advertisement of the worthy Editor, who says—

“More than 36,000 having been sold of the former editions, may sufficiently indicate the public judgment. The opinion of many, that it is eminently adapted for usefulness in Ireland, as well as England, has occasioned this edition; but the Editor wishes it to be clearly understood, that it is not against the persons, but the errors of Papists that this Tract is aimed. He abhors persecution in every form, and in any hands; and wishes only, by rational and scriptural means, to reclaim sinners from the error of their ways.

“Should any benevolent societies or individuals wish for a considerable number of these tracts for gratuitous distribution, they may be accommodated on easy terms, by applying to the author or the printer.”

We are of opinion this tract should be circulated as an antidote to the poison of Dr. Baines’s Sermon.

\* The term *Protestant* was first used in 1529, in application to certain German Princes, &c. who *protested* against the Popish decrees of the Emperor Charles V.

† True Christian unity is a unity of spirit, faith, and evangelical obedience, not a mere unity of government and opinion. See Ephes. iv. 3. 13.

*The Cottage Bible and Family Expositor ; containing the authorized Translation of the Old and New Testaments, with Practical Reflections, and short Explanatory Notes, calculated to elucidate difficult and obscure Passages. Dedicated, by permission, to the Right Rev. the Lord Bishop of Salisbury. By THOMAS WILLIAMS. Simpkin and Marshall.*

WE live in the age of Bibles ; which is also, unhappily, the age of blasphemy. Every well-meant endeavour, therefore, to elucidate what is obscure in the sacred writings, should be hailed with pleasure.

Why this should be called the *Cottage Bible*, we cannot imagine ; unless it be on account of its conciseness and cheapness. It will, no doubt, be found in the libraries of our most learned ministers, in our schools of the highest rank, and in our academies for theological students. Colleges and halls will entertain it with high respect, nor is it unworthy of being introduced into the mansions of our nobles, and the palaces of our princes.

Mr. Williams is an old servant of the public. His age and experience, his well-known evangelical principles, his extensive acquaintance with theological literature, and the religious world in all its denominations, his popular and easy style of writing—qualified him above many for a work of this nature.

And he has now happily completed his laborious task, with the highest credit to himself, and satisfaction to the subscribers. He handsomely acknowledges “the urbanity and kindness of his publishers, under afflictive circumstances, and which have made an impression upon his mind never to be obliterated.”

The work is very neatly printed, and embellished and enriched with several useful maps and tables. We earnestly hope that the author and the publishers will meet with that measure of encouragement from the religious public, to which they are entitled by the merit and utility of their labours.

The great doctrines of Christianity, in which all evangelical churchmen and

dissenters agree, are ably stated and defended ; particularly “the proper deity and atonement of our Saviour, and the paramount importance and necessity of the Holy Spirit’s influences.” Nor is our author less attentive to the practical uses of those doctrines.

But Mr. Williams declines “entering into those minor points which, unhappily, divide the Christian world into sects and parties.” This chasm, which his defective plan required, we think is much to be regretted. The honest, unbiassed opinion of a sensible man, on any subject, is always worthy of respectful attention. We should have been glad to see his judgment on the constitution, laws, officers, and ordinances of the New Testament church, though they might not be in exact accordance with our own, nor with those of the learned bishop to whom the work is inscribed. As it is, the cottager has the rituals of the Old Testament church, which are obsolete, expounded minutely ; but the rituals of the New Testament church, which are to be in force to the end of the world, and require personal and practical observance, are skipped over rather awkwardly. (See on Matt. xxviii. 18—20 ; 1 Tim. iii. throughout.) We regret this the more, because we recollect that Mr. Williams has compiled “A Dictionary of all Religions, Religious Denominations,” &c. His attention, therefore, has been, of course, strongly fixed on those “minor points” to which he has referred, and his own mind, we should think, must be made up on those articles. We shall be happy to see a second edition, with all such defects supplied. It is precisely on those points that multitudes of religious people, besides cottagers, have need of the assistance of an able and experienced friend. Confounded and perplexed by the multiplicity of jarring sects, among whom the plainest texts are perverted, they (like the Ethiopian) are ever asking, “How can I, except some man should guide me ?”

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## LITERARY RECORD.

### New Publications.

1. *Interesting Narratives from the Sacred Volume illustrated and improved; shewing the Excellence of Divine Revelation and the Practical Nature of true Religion.* By Joseph Belcher. Vol. II. 12mo. Wightman and Cramp. This volume consists of twenty-seven short Essays, upon very instructive scriptural subjects. No attempts are made by the worthy author to introduce novel sentiments or extraordinary methods of illustration; but he has contented himself with stating, in a plain and condensed style, the doctrines and precepts of divine truth. The book is well adapted for family reading, and we hope the present, as well as the former volume, will obtain an extensive circulation.

2. *The Principles of Dissent from Church Establishments, with a comparative View of the Modes of Worship of Churchmen and Orthodox Dissenters.* By David Ives, Minister of the Gospel at Gold Hill, Bucks. Price 6d. R. Baynes. A very sensible, well-written Tract, which may give much useful information to both Churchmen and Dissenters. We wish it the widest possible circulation.

3. *The Young Servant's Friendly Instructor, &c.* By Esther Copley (late Hewlett), Author of "Cottage Comforts," &c. Price 1s. Simpkin and Marshall. This little book, from the pen of a lady who has deserved so well of the Christian public, will no doubt be extensively read. Heads of families will do well to make a present of it to their domestics. We, who cannot go often into "the women's world," as Mr. Cecil used to call it, have been highly amused with the ample and minute directory it contains for "the servant of all work, the cook, the housemaid; the nursemaid, the lady's maid, the laundress, the sempstress, the dairy-maid, and the housekeeper." The introductory chapters are particularly worthy of the pious and intelligent writer, who is anxious to lead young females into the knowledge of Christ.

4. *The Child's Scripture Examiner and Assistant, Part IV.; or Questions on the Acts of the Apostles, with Practical and Explanatory Observations, suited to the Capacities of Children.* By J. G. Fuller. With a Map of Asia Minor, &c. Price 1s. 6d. Mr. Fuller has been well employed in compiling this very instructive manual. The catechetical mode of examination adopt-

ed is well suited to exercise the capacities of children, and to impress the subject upon their memories. The information which is supplied by references to ecclesiastical history will both amuse and lead the intelligent youth to read other works illustrative of Scripture history. The book also is cheap. It is a valuable addition to the three former parts, entitled "Exercises on the Gospels of Matthew, Luke, and John."

5. *Anti-Slavery Monthly Reporter for October and for November, 1827.* These Reports cannot fail to be interesting to all who are concerned for the abolition of slavery. The last of these tracts contains an account of the slave Grace, and the long and elaborate judgment of Lord Stowell in the High Court of Admiralty.

6. *The Infant Scholar's Magazine.* Vol. I. Simpkin and Marshall. This is the first little book of the kind we have seen, and we can assure our readers it is an admirable one, full of piety, good sense, and good taste, and made very engaging to children of the youngest class by its numerous embellishments.

7. *Tekel; or the Righteous Sentence: a Discourse in two parts.* By G. Pritchard.

8. *Communion with the Dead; also a Brother's Farewell,* by T. R. T. Price 1s.

9. *Adaptations of Scripture to Family Devotion.* 18mo. Whittaker. This work is intended for the use of members of the Established Church. The selections of Scripture are from the Common Prayer Book. It is not probable any of our readers will find it a suitable help for their family devotions, as we presume they are not in the habit of using composed forms of prayer for that purpose.

### In the Press.

To be published by subscription, in the course of the present year, in one volume, 8vo. price 9s. *Eclectic Theology; or a Conciliatory View of Divine Revelation.* By the late Rev. Samuel Greatheed, F.S.A. With some account of his eventful and interesting Life, by H. W. Gardiner.

To be published early in February, in one volume, 8vo. a *Practical and Pathological Inquiry into the Sources and Effects of Derangement of the Digestive Organs; embracing some affections of the Mind, as well as diseases of the Body.* By Wm. Cooke, Member of the Royal College of Surgeons, Secretary to the Hunterian Society, Editor of Morgagni, &c.

## OBITUARY.

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### SARAH JEFFERIES.

DIED, at Bromley, near Bow, on Monday, Oct. 29, 1827, in the 31st year of her age, Sarah Jefferies. When a child, she was instructed for a little time by a pious woman who kept a day-school in Bromley, whose name was Ruth Howe.

About fourteen years ago, she heard a sermon delivered at Old Ford, by Dr. Newman, from the question, "*Will ye also be his disciples?*" which made a beneficial and lasting impression on her mind, and led to her connexion with the Baptist church there. She was baptized with Abigail Buckle, Ruth Moorhen, Mary Monday, and Mary Merritt, on Thursday, Jan. 2, 1817; and was received on the following Lord's day, Jan. 5, into fellowship with that church, of which she continued to be a very honourable member till her death.

While a servant, she was eminently careful to "adorn the doctrine of God our Saviour in all things." Mr. Nunn, in whose family she lived several years, in a letter to the writer of this article, says—"I believe she came to live with us at the age of fifteen, at which time she could scarcely read a word, and was exceedingly ignorant of divine things; but there were always about her that downright integrity, and that regard for truth, which were much to be admired. She was greatly endeared to us by her kindness and attachment to our children, and by her sympathy with us in all our afflictions. She lived with us several years, and, of course, attended your ministry the whole of the time. She was very anxious to be able to read the Scriptures, and Mrs. Nunn rendered what assistance she could in the attainment of that object. But I think she was much indebted in that particular, as well as for a knowledge of divine things, to her friend Mrs. Oakley, to whom she was much attached, and whose company she sought at every opportunity. Like Lydia of old,

her heart was gradually opened to receive the truth; and I can testify that as far as she knew it, and understood it, she was zealous to obey it. In all the interviews I had with her during her long affliction, she always appeared very desirous of glorifying Christ, by a patient acquiescence in his will."

Mrs. Freeman, also, in whose service she lived about a year and half, writes thus:—"I think it must be about ten years ago she lived in our family. She was of a very amiable disposition, and her conciliating manners had always a tendency to promote peace. I have seen her in circumstances of excruciating pain, yet she was always disposed to speak of mercy; and would, when gasping for breath, tell of the goodness of God in giving that consolation which supported her. She appeared to have a complete acquiescence in the will of God, and would say, if the Lord had not seen it needful for her to pass through such deep affliction, he would not have called her to it. At the same time she enjoyed the consoling hope, that it was working in her a meetness for those holy enjoyments of which angels and the spirits of the just participate. She appeared to have very humiliating thoughts of herself, and wondered that one so unworthy should be so highly favoured. Christ was her only refuge, and she seemed to have a confidence that he would at last present her faultless before his Father's throne."

Soon after her marriage, she appeared to be afflicted with that distressing disease, the dropsy; and during the last four years she endured the operation of tapping, ten times repeated in vain! Her bodily pains were very great, but her exemplary patience and serene submission to the will of God, awakened the compassion and the admiration of many in all parts of the neighbourhood. Her life appeared but as a spark in the



ocean, and we often thought it must be speedily quenched; but it was by a lingering death she was destined to glorify God.<sup>1</sup> Her acquaintance with the Scriptures had become both accurate and extensive, and by the application of "exceeding great and precious promises," her faith, and hope, and love, (though there were occasionally some passing clouds) were sustained and nourished.

For her bodily sufferings, she had a rich compensation in the comforts which the Holy Spirit imparted: particularly, there was one remarkable instance, about ten days before her death, when broad awake, and not delirious, and in the midst of agonizing pains, she exclaimed, in words which she had heard her pastor quote on some occasion—"Lord, stop thy hand, or give me strength to bear the joy!"

At length, wearied and worn down, and completely exhausted, she sweetly fell asleep in Jesus. She was buried in the ground attached to the meeting-house in Old Ford, on Friday, Nov. 2,

when a large number of friends and neighbours attended.

Dr. Newman, her pastor, preached a funeral sermon on Lord's day afternoon, Nov. 4, from John xxi. 19. "This spake he, signifying by what death he should glorify God."

Let the young reader remember what our amiable Christian poet, Cowper, says—

Youth oftimes, healthful and at ease,  
Anticipates a day it never sees.

The length of affliction is the strength of it; but the grace of Christ is all-sufficient. Some Christians die suddenly, and have no occasion to say, "Why tarry the wheels of his chariot?" Scarcely have they heard the sound of the wheels, before the chariot comes up to the door, and they are gone.

Whether our death be natural or violent, sudden or lingering, early or late, easy or painful—let it be our chief concern to follow Christ; that dying, as well as living, we may glorify God.

W. N.

Bow, Dec. 4, 1827.

## GLEANINGS.

### RELIGIOUS DISABILITIES.

The following historical facts relative to *The Corporation and Test Acts*, may not be uninteresting to our readers at a time when that subject is likely to claim a considerable share of the public attention.

"The Corporation Act never existed in Ireland. The Test Act was not introduced there till 1703; and after the lapse of 77 years, viz. in the year 1780; the Irish Protestant Dissenters were relieved from its penalties, but the Act still continued in force against the Catholics till the year 1793. In January of that year, the present Earl of Westmorland, then Lord Lieutenant of Ireland, made a speech from the Throne to the Irish Parliament, in which he used the following expressions:—"His Majesty trusts that the situation of his Majesty's Catholic subjects will engage your serious attention, and in the consideration of this subject, he relies on the wisdom and liberality of his Parliament."

In consequence of this recommendation, his secretary, Mr. Hobart, the late Earl of Buckinghamshire, brought a bill into the Irish House of Commons, in which, among many other concessions to the Roman Catholics, it was enacted, &c. "That it should be lawful for them to hold *all military offices* under his Majesty, his heirs and successors, in the kingdom of Ireland, *without taking or subscribing the oaths of allegiance, supremacy, or abjuration, and without taking the sacrament of the Lord's Supper, according to the rites and ceremonies of the Church of England;*" with the exception of the offices of "Master and Lieutenant General of his Majesty's Ordnance, Commander-in-Chief of his Majesty's Forces, and Generals on the Staff."

In moving for leave to bring in that bill, Mr. Secretary Hobart stated to the Irish House of Commons, "that it was in the contemplation of the Government of England, to admit Roman Catholics to bear commission *in the army or navy*; and that in due

time measures for the same purpose would be proposed there, when a communication with the English Government should have been had upon that point;" and in a subsequent debate upon the second reading of the bill, the same gentleman informed them, "That he had consulted with some of the most experienced and best informed men of the country, and that it did appear to them, that the measure now offered would give effectual relief to the Roman Catholics, *without shaking the Protestant establishment*. The Roman Catholics felt it so, and he was *convinced it would not injure the Protestants*. What they were doing would essentially serve the country; it would conciliate the Roman Catholics; it would cement a common union of interest and affection among his Majesty's subjects, and enable the country to repel all her enemies."

When the bill was debated in the Irish House of Lords, Lord Farnham argued, that until a similar law was passed in England, Catholic officers could not attend their regiments, if ordered on duty into England. He was, therefore, for amending the act, by wording it in such a manner, that a Roman Catholic should not be eligible to a military commission in Ireland, until a similar law were passed in England, admitting Catholics to hold military commissions in every part of the British empire. The Lord Chancellor (Lord Clare) opposed the amendment, on the ground, "that the act went merely to enable the Catholics to accept of military employments, but it would not be supposed his Majesty would appoint a man to such a post, until the laws of the empire should qualify him to act in every part of it. *It was more than probable that a similar law to this would be adopted in England before the lapse of two months*, and on this ground the amendment was wholly unnecessary." After some further debate, the amendment was withdrawn, and the original bill having passed, the Royal assent was given to it by the Earl of Westmorland.

A note from the Secretary Hobart is still extant in the Secretary of State's Office for the Home Department, in which he informs Lord Melville, that he had promised to the Irish Catholics, in the name of the English Government, that they should be qualified by law to hold commissions *in the army and navy of England*, on the same footing as they were qualified by the act of 1793, to

hold commissions in the army of Ireland; and no displeasure was expressed by the English Government on receiving such a communication. Though at that time the present Lord Eldon was Attorney General, and could not possibly be ignorant of every step of these proceedings. Fourteen years elapsed after the passing of the above bill, without the British Government redeeming, or attempting to redeem, the pledge then given by its servants in Ireland: and then it was that, under Lord Grenville's administration, Lord Howick, now Earl Grey, (*viz.* on the 5th March, 1807), introduced to the British House of Commons a bill containing those concessions to the Catholics, to which the faith of Government had been pledged, and which had been so long and so unjustly delayed.

The bill was violently opposed, upon its introduction, by the late Mr. Percival, not by any objections to its principle or enactments, but because he apprehended that that measure, which was no more than a redeeming an undoubted pledge of Government, was the commencement of a system of dangerous innovations. The bill was withdrawn, the Grenville Administration was broken up, and a very high state of political agitation ensued, in which, inconsiderate contending partisans were more carried away by unworthy popular clamours, than influenced by a fair examination of the real circumstances of the case.—*The World*.\*

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\* We feel it due to the conductors of that Journal, to recommend it to the attention of our readers. It is the only weekly paper published on a Wednesday, and we know of no paper whose columns combine so copious a supply of religious intelligence, with general information. It advocates the cause of religion and religious liberty fully and fearlessly; neither administering to party jealousy, nor cringing to political power. Its opposition to the Test and Corporation Acts, and other grievances, entitle it to the support of all who are friendly to civil and religious freedom. And amongst our readers we trust none will be found so unenlightened as not to appreciate this sacred blessing, or so unfaithful to themselves and to posterity, as not to contend (in the spirit of Christians) for this inalienable birthright.



# INTELLIGENCE.

## FOREIGN.

### NEW BRUNSWICK.

The Association of the Baptist churches, New Brunswick, was held at King's Clear July 9 and 10, 1827. They are twenty-eight in number. Total number of members, 1347, of which there had been added in the year, 195. Their next meeting is fixed for "the third Monday after the 20th of June, 1828;" and "that Elder Richard Scott (formerly of Lyme, Dorset,) preach the introductory sermon."

In their Corresponding Letter they remark, "As to the state of our churches, we are sorry to say that the additions to our numbers are not so great as in former years; but the Lord has his set time to favour Zion, and there are a goodly number here who are earnestly praying that He may come down as rain upon the mown grass, and as showers that water the earth."

We have seen a letter from the church at St. John's, in which they express a strong desire that a well-educated, talented minister from England, being a single man, would come out in the Spring, to settle with them as their pastor.

## DOMESTIC.

### REGISTRY OF BIRTHS.

We request the attention of our readers to the subject of the following Circular, relative to the *Registry of Births kept at Dr. Williams's Library*; we think it is entitled to their most careful consideration:—

"The Committee of the deputies have for some time had under their consideration the subject of the Registry of Births, kept at Dr. Williams's Library, and they have taken opinions of the most eminent counsel as to its efficiency, and the means of its improvement.

"After maturely considering the subject, they, in union with a deputation of the body of Ministers, lately came to the following resolutions:—

"That it appears to this Meeting, that the present system of Certificates and Registry at Dr. Williams's Library is of a highly important and valuable character. That it is admirably adapted to the great majority of purposes for which it is likely

to be resorted to, and that it is as useful for legal purposes, (both as a clue to the best evidence, and as containing within itself as much of that evidence as can be obtained from any record not sanctioned by act of Parliament,) as it is at all likely under the present system of the law that such an Institution can be made to be."

"That this Meeting therefore earnestly recommends to the body of Dissenters the use of the present Registry, and would exceedingly regret that any difficulty or defect in possible cases, which no voluntary institutions can avoid, should diminish its universality, and, consequently, its usefulness."

"That the whole scheme of Registration of Births, Marriages, and Deaths, in this country, appears to this Meeting to be radically defective; not only as being identified with the establishment, within whose circle a great portion of the community are not comprised, and by whose institutions, therefore, their civil exigences cannot be provided for, but also as being in its details defective in many important particulars, even for the limited purposes which it is calculated to serve."

"That this Meeting feels that such a reform as would effectually remedy the evils complained of (many of which affect Churchmen as well as Catholics, Jews, and every denomination of Nonconformists, in a greater or less degree,) can only be looked to as likely to spring out of a more liberal policy on the part of the Legislature, with regard to the greater questions which affect the political situation of persons differing from the establishment in matters of faith; and that with this conviction, the Meeting looks with increased anxiety to the speedy agitation of those important topics in a new Parliament, through the common exertions of the Dissenting body, and of the friends of civil and religious liberty."

"That this Meeting recommends to the Deputies to address circulars to congregations, founded on these resolutions."

"The Committee of Deputies subsequently referred it to a Sub-committee consisting of legal members of the Deputation, to mature any practical improvements which might seem desirable.

On the present plan, a person desiring to register the birth of a Child must necessarily make two applications to the Registrar, the registration-fee being paid on issuing the forms, which can be had no where but at

*the Library.* This to persons resident in the country must often have occasioned great inconvenience and expense of postage, &c. as the forms, when obtained, must be sent to the parties to be filled up and signed, and afterwards returned to be carried to the Registry and registered."

"It has been thought most advisable, for the purpose of saving trouble and expense, that the blank certificates should be on paper, and sold in quantities at low prices, so as to encourage the keeping of a stock for use in the Vestries of Congregations throughout England;—a few, which the committee issue in the first instance gratuitously, will reach you herewith as specimens of the plan. The printed directions are very explicit as to the use of the certificates; and the Committee trust that there will always be some one connected with each congregation who can explain and assist if any difficulties should arise, and who will take care that blank certificates are always at hand.

The duplicates, when fully filled up, must be taken (as before) by the party or any friend or agent to the Registrar at the Library, who will cut off and bind up in his book the first certificate, which covers the whole front page, and sign and return the other to the bearer, and will then receive his fee of one shilling, instead of receiving it (as before) on issuing the form.

The Committee wish to urge on you the desirableness of giving every facility and assistance to the use of an Institution obviously so beneficial; and they may add, that though this registration is not intended to supersede or discourage the due and regular keeping up of Baptismal Registries in those congregations where Infant Baptism is practised, yet that even in those cases it is desirable also to have the Birth duly registered in a permanent general Record.

Your obedient Servant,

ROBERT WINTER,  
*Secretary.*

The Editors take the opportunity which the insertion of the above Circular from the Deputies presents, to acknowledge the receipt of two letters, the one signed "Attornatus," and the other "H. D." on the above subject.

These communications apply chiefly to the observations in our Number for December, on the decision of the Vice Chancellor.

The writers argue, that the *testimony* of the father and other person present at the birth, was the evidence on which the Vice Chancellor decided, and not the *Register*. On more mature consideration, we think this view of the question the correct one. Both the letters being rather long, perhaps this notice of them will be deemed satisfactory.

Probably the writers referred to will now favour us with their sentiments on the above Circular, as we are most anxious that the discussion of the subject shall be as free as possible.

It will be seen that the Committee of the Deputies recommend the certificates being on paper: it appears to us that parchment is most desirable, as the little saved in expense by the former, will be lost in durability.

#### STEPNEY ACADEMICAL INSTITUTION.

The Annual General Meeting of the Stepney Academical Institution was held, pursuant to notice, at the King's Head tavern, Poultry, Jan. 15, 1828. The attendance was perhaps as good as the season of the year and the state of the evening would admit. At half-past six o'clock, W. B. Gurney, Esq. was called to the Chair.

The Rev. Dr. Newman opened the meeting with prayer; after which the Report and the Treasurer's account were presented to the Society, and the following resolutions adopted.

Moved by the Rev. J. Hughes, seconded by the Rev. I. Mann:

Resolved—That the Report now read be approved, printed, and circulated under the direction of the Committee,

Moved by the Rev. S. Griffin, seconded by W. Gillman, Esq.

Resolved—That the Committee having, on mature deliberation, unanimously invited the Rev. W. H. Murch to become the Theological Tutor, and the Rev. S. Tomkins, A. M. Classical and Mathematical Tutor, this meeting do most cordially adopt and confirm such invitation.

A letter having been read from the Treasurer, resigning his office, it was

Moved by Joseph Fletcher, Esq. seconded by Mr. Ashwell:

Resolved—That the cordial thanks of this Society be presented to Joseph Gutteridge, Esq. Treasurer of the Institution, for the very valuable services which, from its commencement, he has constantly rendered; and that they very deeply regret he feels it necessary to resign his office.

Moved by Mr. Bosworth, seconded by Mr. Summers:

Resolved—That W. B. Gurney, Esq. be requested to fill the office of Treasurer for the year ensuing.

Moved by Mr. Weare, seconded by Mr. Dowson:

Resolved—That the thanks of this meeting be given to the Committee for their services during the past year, and that the following Gentlemen be the Committee for



the year ensuing, with power to fill up vacancies:—

Revd. T. Griffin,	Messrs. Fletcher,
Newman,	Freeman,
Price,	Gillman,
Ivimey,	Gutteridge,
Pritchard,	Hanson,
Mann,	Hepburne,
Steane,	Lowe,
Messrs. Ashwell,	Marshall,
Bartlett,	Millard,
Beddome,	Poole,
Birkham,	Russell,
Bosworth,	Stocks,
Danford.	Summers.

Moved by Mr. Russell, jun. seconded by Rev. E. Steane :

Resolved—That the cordial thanks of this meeting be presented to the Rev. J. Blundell, for his services as Secretary, and that he be requested to continue them during the ensuing year.

The several resolutions were passed with appropriate observations from the different speakers; the meeting, though not large, was harmonious; a good feeling seemed prevalent; and our prayer, in reference to the future, is, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil: let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us, yea, the work of our hands, establish thou it."

#### ON THE REPEAL OF THE CORPORATION AND TEST ACTS.

We have received printed and written communications from the "General body of Protestant dissenting Ministers," &c. from the "Committee for conducting the Application to parliament for the repeal of the Corporation and Test Acts;" and from the "Committee for the protection of religious liberty," on the subject of petitioning the legislature for the repeal of these obnoxious statutes.

We regret that our limits will not allow us to present these valuable papers to our readers in their entire form. This, however, is not of so much importance, as we believe the sources from which they emanate will give them a very extensive, if not a universal circulation.

"The address of the General body of Protestant Dissenting Ministers," &c. is a most able performance, and cannot, we think, be heard or read attentively, without making a powerful impression. The fol-

lowing is one of its luminous and nervous paragraphs:—

"As Protestant Dissenters we have learned, and as Protestant Dissenting Ministers we teach, that a practice which is not warranted by the Holy Scriptures, and much more one that is in opposition to them, can derive no religious authority or sanction whatsoever from antiquity or custom; but we cannot refrain from observing, with regard to the practice in question, that it is of recent origin, and peculiar to England, a land of Protestants; and further, that we know of no similar abuse of a Christian rite in any one of the churches of Christendom. To our own nation belongs the unhappy distinction of desecrating the solemn ordinance of the Lord's Supper, by applying it to secular and political uses; and this humbling consideration should surely arouse both our patriotic and our Christian zeal, to roll away the reproach from our beloved country."

The instructions supplied by the communication from the "Committee for directing the application," &c. include important suggestions, and forms of petition composed in temperate and constitutional language, which we trust will be judiciously imitated in all the petitions which may be presented to Parliament. As it respects petitions, they say, "The Committee again earnestly caution their more zealous friends against the use of any intemperate or offensive expression in their petitions. The Committee will thank you to get petitions signed as numerous and respectfully as possible, and then to transmit them, either to such Members of the Houses of Lords and Commons as you may have an opportunity of personally interesting in our behalf, (which will be the most eligible mode,) or to Mr. Smith, the Chairman of the Committee."

The directions also as to the manner of forwarding petitions deserves particular attention.

In relation to the same subject, we quote the last resolutions in the paper transmitted to us from the "Committee for the protection of religious liberty," &c. "That they also entreat that all congregations who have deferred their petitions, will cause petitions to be prepared and forwarded without further delay; and they assure them if they need any information, or desire to transmit their petitions through this Society, that at the office of John Wilks, Esq. Finsbury Place, petitions will be received and information supplied.

We are also requested to insert that Thomas Hayter, Esq. of Brixton has consented to become Treasurer to that Institution, instead of the much lamented Treasurer deceased, to him or the secretaries, annual contributions or donations may in future be sent.

## PERSECUTION SANCTIONED.

(From a Correspondent.)

You are doubtless acquainted, through the medium of the public papers, with the failure of a prosecution at the Berks quarter sessions, held at Abingdon, Oct. 16, against the disturbers of religious worship at Charney, a village about seven miles from Wantage. *The decision of the Magistrates, that there was a flaw in the indictment, inasmuch as no copy of registration was in possession of the Clerk of the County Sessions, has caused great uneasiness in this neighbourhood.*

The impression is, that no places of religious worship, registered since the act of 52 Geo. III. are safe from interruption. In fact, such an idea prevails among the persecutors themselves, and they continue to threaten, not interruption only, but death; for their ruffian-like language is—"Go who will to preach, they'll beat their brains out!"

You will understand, Sir, that in reference to the register, *the certificate of its registration was produced in Court, signed by the ecclesiastical registrar of Salisbury*; and is not this all that are required of Dissenters to produce? Living, as we do, fifty or sixty miles from Salisbury, to which place there is no regular conveyance of any kind from hence, must we necessarily journey thence to bring up the bishop's registrar, to prove the certificate of which we are already in possession, whenever our religious assemblies may be disturbed? Or, if it be the duty of the registrar to certify to the county clerk that such places have been registered, are we to be nonsuited, and exposed to every insult, *through his neglect of duty*? If so, it is high time that our ministers and societies, of all denominations of Dissenters and Methodists in London, who live near the seat of the Legislature, should endeavour to obtain some new enactment, that shall release us from such disabilities. Little do Christians in London know what their brethren in some parts of the country endure, through want of faithfulness and impartiality in county magistrates, many of them bigoted parish priests; nor can we hope for much improvement, until the repeal of the odious Test Act shall place on the bench more men of religion and intellect.

The Wesleyan minister has just been with the writer, saying that the poor old man in whose house the outrage in question was committed, (and who was nearly killed by the throwing of stones, when kneeling in prayer with his wife at their bed side,) called on him this morning, bitterly lamenting that the parish officers would neither give him money nor work, unless he sold his little cottage, and that he was gone off to Lamborne, to Mr. Burls, a respectable cir-

cuit steward, to offer to sell it him; that, though forced to leave it himself, some one might possess it who would continue the worship of God in the place. The suffering veteran had part of his house beaten down, every window broken, and which even now are not repaired, through fear of further damage, and himself and poor old wife exposed to the chilling night air while in bed, having no other defence than a curtain drawn across the shattered casement. While they were assembled in one room for the worship of God, the little provision made for the minister, before his walk home at night, of seven miles, was stolen in another. One fellow came in with a blackened face, stopped the preacher, and d——d the congregation.

One man coming to the meeting, was struck in the side by a stone, and in the eye by a rotten egg, and afterwards knocked down by the rioters. A woman was struck in her side by a stone, in her way from the service, and after her return home, six panes of glass were broken by stones thrown at her windows. Mr. Flint, the minister, and Mr. Allen, a local preacher, were obliged to escape with the greatest haste, amidst stones and brickbats. Of their escape the rioters were ignorant, and kept pelting the poor cot for hours after; and wheelbarrows full of stones were wheeled away the next morning, some of which were given to a neighbour, to help build a stable. Nor, Sir, was this the only outrage; there had been three or four before, nearly of equal atrocity, and the Gospel is now driven from the place, as no minister can make his appearance in the village. Not that the ministers of this neighbourhood are intimidated through fear of personal danger—no; they "count not their lives dear unto themselves, so that they may finish their course with joy, and the ministry they have received of the Lord Jesus, to testify of the Gospel of the grace of God;" but, without further protection, they have no safety for their hearers, nor any hope of meeting peaceably for the worship of God.

Wantage.

W. G.

P. S. It has been said that the attorney for the prosecution was negligent in procuring documents, but all concerned freely exonerate him; for even the able counsellor himself did not expect the objection that led to the acquittal of the defendants, and strongly protested against it.

Whether the Society of Deputies, or the Protestant Society, have undertaken to set this matter to rights, we cannot say; but there can be no doubt it will be taken up, and prosecuted with vigour. A most gross outrage has been committed upon the privi-



leges of Protestant Dissenters, which if the laws, as they exist at present, will not punish, we feel confident a respectful application to his Majesty's Government will lead to instant and effectual relief. We should not have expected that any magistrates could have come to such a decision, viz.—that the neglect of a public registrar, duly to enter the transaction of which a certificate was granted, should invalidate the claims of the Dissenters to protection from brutal outrage, and exonerate their cruel persecutors from liability to punishment.—EDITORS.

#### HISTORY OF THE BAPTIST CHURCH AT HALIFAX.

As there is no document in the possession of the church at Halifax, containing a regular detail of its rise and progress, it is difficult to furnish historical data with absolute exactness. From the records of neighbouring churches, and the biographies which have been consulted, it appears that this interest commenced about the year 1755; but by what particular instrumentality the first members were collected, the writer of this article cannot ascertain. Mr. Crabtree, of Bradford, was, at the time referred to, commencing his ministerial career; and as there is mention, in the Memoir published by the Rev. I. Mann, of Mr. C.'s having baptized some persons at Halifax, it is reasonable to suppose that he was a means of forming the Baptist interest in that place. The Rev. C. Bamford was the first pastor. He was a member of the church at Bacup, and commenced his ministry at Halifax sometime in 1755. He removed in 1760, and was pastor of the churches at Accrington, Tottlebank, Heybarn, and Polemoor, successively; at the last of which places he died, full of years and in the midst of usefulness.

Mr. Bamford was succeeded by the Rev. J. Wood, who had been a minister amongst the Independents at Wakefield, but, changing his views on the subject of baptism, he accepted an invitation from the church at Halifax, and was ordained August 6, 1760. The cause at that time was low, and the worship was conducted in a room. In 1762 Mr. Wood was concerned in the purchase of land for the erection of a chapel. During his ministry, Sandemanianism obtained amongst the members to such an extent, that the church was thrown into confusion, and twenty members were excluded. These events led to Mr. Wood's removal. He afterwards settled at Salendine Nook, where he died. In Dr. Fawcett's Memoirs honourable mention is made of his talents and character. In the year 1772, a "church covenant" was formed, and immediately

afterwards the Rev. Wm. Hartley was ordained pastor. He had been a member at Wainsgate, and had received some instructions from Dr. Fawcett. Mr. H.'s ministry was attended with much success, the congregation increased, and many were baptized. He removed in 1779, and was succeeded in the same year by the Rev. J. Hindle, who had studied under Dr. Fawcett, and is said to have been a very eloquent and popular preacher. It was soon found necessary to enlarge the chapel, and for ten years Mr. H. continued to preach to overflowing congregations; but being unhappily of an irritable disposition, a mere trifle discomposed him, and he abandoned his post in 1789. He finally settled at Manchester, after frequent removals, and there, for the first time, his talents failed to attract. This was too much for a man of his temperament. He yielded to despondency, and at last sunk under excessive anxiety.

Mr. Hindle was succeeded in the ministry at Halifax by the Rev. J. Cherry, late of Wellington, Somerset. His continuance, however, was of short duration. A considerable number, more remarkable for their captiousness than their piety, evinced dissatisfaction with the ministry. Party spirit ran high, discontent raged, and Mr. Cherry at last yielded to the opposition, in 1790.

It is impossible to refer to that period without the deepest regret. The congregation had previously been in a most flourishing condition, including some of the most respectable families in the town; but during the above mentioned disputes, numbers forsook the place, never to return, whilst discord and desertion took place of peace and prosperity. The interest has never since acquired its former strength, and can scarcely be said to have redeemed its former character. In 1792, the covenant already referred to was renewed, in presence of Mr. Crabtree, Mr. Hartley, and Dr. Fawcett; and in the following December Mr. Hartley resumed the pastoral charge. He removed again in 1795, and was succeeded by the Rev. Mr. Wade, who had been pastor of the church at Accrington. He relinquished his charge in 1799, and removed to Hull, where he continued, as pastor of the church at Salthouse-lane, until age and infirmities obliged him to submit to superannuation. He is still living. Soon after Mr. W.'s departure, the church invited the Rev. Wm. Ackroyd, at that time a member at Hebden Bridge, to the pastoral office. He commenced his ministry in 1800, and presided over the church nearly twenty-five years. He resigned his charge January 1825, and died on the 30th of April, 1826.

A short time before Mr. A.'s resignation, an attempt was made to establish a separate Baptist interest at Halifax. Some indivi-

duals, members with the Independents, having embraced the sentiments of the Baptists, united with a few others who had no connection with the old interest, and hired a room, in which they carried on public worship regularly. They were subsequently formed into a church, Dr. Steadman and other ministers assisting. Providence seemed to favour this effort. The Sabbath services, conducted by neighbouring ministers and students from Bradford, were well attended, and hopes were entertained of increasing and lengthened prosperity. On the resignation of Mr. Ackroyd, the Rev. C. Thompson, then studying at Bradford, was invited to supply the vacant pulpit. The church at that time numbered only twenty members, and the congregation was very inconsiderable. Indications of returning prosperity, however, became manifest, and the mourners over Zion's desolation began to hope for better days. Mr. Thompson frequently supplied, and ultimately yielding to the solicitations of the people, and encouraged by the opening prospects, accepted the pastoral office. He was ordained August 3, 1826. Fifty-six have been added to the church in little more than two years, a proportionate increase having taken place in the congregation.

Thus has God visited his people. His presence and energy have gladdened many hearts, and have excited anticipations of extended and protracted blessings. One considerable disadvantage, however, attends this interest. The chapel is badly situated, and in its internal accommodation is wretchedly inconvenient. Thus a damp is cast on the zeal of the minister and people, for as all the other places of worship in the town are spacious, some even splendid, it is vain to hope that many will be found willing to sacrifice their personal comfort under such circumstances. Add to this, in the absence of convenience at the chapel, it has been found necessary to administer baptism in exceedingly impure water, at the distance of a mile and a half from the town. These things have presented, in not a few ascertained cases, insuperable objections to a permanent connection with the interest. The friends of the place would provide better accommodation, but limited resources forbid the attempt. Oh, that some of our wealthier brethren and churches would but encourage the erection of a chapel! an event which, as far as human foresight can determine, would most effectually advance the Baptist interest in this large and respectable town. There is at present an extensive and favourable excitement, and land most eligibly situated may be procured. Should the present opportunity be sacrificed, the cause may finally sink. Our Independent brethren are laudably zealous in patronizing infant or

feeble interests in large towns, and they have eminently succeeded; surely there is nothing in our peculiar tenets to forbid emulation, or to neutralize zeal.

The foregoing statement and appeal are submitted to those who may be situated beyond the reach of a more direct application. The minister of the place would feel obliged by any communication on the subject.

C. THOMPSON.

Halifax, Oct. 1827.

## ASSOCIATION.

### SOUTHERN.

The Southern Association met Sept. 4 and 5, 1827, at Meeting-house-alley, Portsea.

Tuesday evening, Mr. Fletcher prayed, and Mr. Whitewood preached, from 1 Pet. i. 17.

Wednesday morning, seven o'clock, Mr. Cakebread prayed, and Mr. Draper preached, from 2 Thes. ii. 13.—Half-past ten, Mr. Morris prayed, and read a portion of Scripture; and Mr. Russell preached, from Ps. cxxvi. 5.; after which the Association retired for business.

Wednesday evening, Mr. Neave prayed. Mr. Bulgin preached, and Mr. Miall concluded the services with prayer.

The next Association is to be held at Newport, on the Tuesday and Wednesday in the week after Whitson-week. The brethren Morris and Neave, are requested to preach: the latter, on the best means of promoting a revival of religion, especially in the associated churches.

## ORDINATIONS, &c.

### EASTCOMBS.

On Wednesday, Nov. 28, 1827, the Rev. E. Probert was ordained over the Baptist Church at Eastcombs, Gloucestershire. Mr. Webby of Avening began in prayer. Mr. White of Cirencester described the nature of a Gospel church, asked the usual questions and received the confession of faith. Mr. Hawkins of Stroud, the former pastor, offered the Ordination prayer; Mr. Fry of Coleford delivered an impressive charge from Acts xx. 28. and Mr. Cousins of Kingstauley concluded in prayer. In the evening Mr. Francis of Uley, began in prayer. Mr. Fry, in consequence of the disappointment of a minister in the neighbourhood, judiciously addressed the people from Phil. ii. 29, and Mr. Deane of Chalford concluded in prayer the very interesting services of the day.

## WIMBORNE, DORSET.

On Tuesday, Oct. 16, 1827, the Rev. John Dore, late of Redruth, Cornwall, was publicly recognised as the pastor over the Particular Baptist church at Wimborne, Dorset. The Rev. Samuel Spink (Independent minister of the town) commenced the service by reading the Scriptures and prayer; the Rev. James Hoby, of Weymouth, delivered the introductory address and prayed; after which two sermons were preached, one by the Rev. Sam. Bulgin, of Poole, on the nature and importance of the ministerial office, from 1 Tim. iii. 1.; another by the Rev. James Millard, of Lynton, on the duty and privileges of the members of churches, from Phil. ii. 1—4.

In the evening the Rev. Henry Gill read the Scriptures and prayed; the Rev. James Hoby delivered a discourse on the nature of the kingdom of Christ, from Ps. ii. 6; and the Rev. W. Davis (Independent minister of Dorchester) concluded in prayer.

The services of the day were well attended, and highly interesting.

## GOITRE.

On Wednesday, October 17, 1827. Mr. B. Williams, of Trosnant, was ordained pastor of the Baptist church at Goitre, Monmouthshire. Brother W. Williams, introduced the services of the day by reading the Scriptures and prayer. Brother D. Phillips, of Caerleon, delivered the introductory discourse, asked the usual questions, received the confession of faith, and offered up the Ordination prayer. Brother D. Roberts, of Trosnant, Mr. Williams's pastor, delivered the charge from 1 Tim. iv. 16. Brother J. Michael, of Sion chapel, addressed the church from 1 Thess. v. 13. and concluded the interesting services of the morning in prayer.

Three other services were held in connection with the above, in which brethren W. Thomas, Blaenau; J. Lewis, Llanwenarth; D. Lewis, Penuel; W. Richards, Penyrheol; and M. Lewis, Chapel-y-ffin; were engaged.

## LANGLEY, ESSEX.

On Tuesday, Oct. 9, 1827, a very plain, but neat meeting-house, 34 feet long by 26 feet wide, belonging to the Particular Baptist denomination, was opened in this place, on which occasion three sermons were preached; that in the morning by the Rev. J. Meakin, of Cottenham, Cambridgeshire, from Isa. liv. 17; that in the afternoon by the Rev. T. Sutton, of the same place, from Isa. xvi. and part of the 4th verse; that in the evening by the Rev. T. Watts, of Oakington, Cambridgeshire, from Ps. xxxv. 27.

Though the day was very unfavourable, the attendance was considerable, and the people present appeared deeply interested in the services of the day.

A few serious individuals resident in this dark village and its vicinity, commenced this infant cause at Michaelmas, 1826, by having stated preaching in a carpenter's shop, which soon proving too small to contain the increasing number of hearers, in the spring a large barn was kindly lent during the summer months, by a gentleman of the Independent denomination. But as the barn could not be retained any longer than till harvest, the friends were under the necessity either of abandoning the cause, and dispersing the congregation, or of erecting a place wherein to meet. After serious deliberation, united with earnest prayer, they resolved to adopt the latter mode of proceeding; and now a large and attentive congregation is collected, and the prospects are of an encouraging nature. Although the most strenuous exertions have been made by the friends at Langley to defray the expences which have been incurred, a part of the debt still remains, for the reduction of which an appeal will be made to the generosity of the Christian public.

On Tuesday, Jan. 1, 1828, seven persons were organised into a church of the Particular Baptist denomination, by the Rev. J. Wilkinson, of Saffron Walden.

## DISTRIBUTION OF PROFITS.

Widows relieved from the profits of this work, Dec. 21, 1827:—

S. J. ....	£4	J. F. ....	£3
M. B. ....	4	E. A. ....	5
M. R. ....	5	M. J. ....	4
E. J. ....	5	A. G. ....	5
E. C. ....	5	A. H. ....	4
H. N. ....	5		

## NOTICE.

The Baptist Missionary Prayer-meeting recently instituted in London, to be held at Salters' Hall Chapel on the first Monday in the month, for the spread of the Gospel, will be held on the 4th inst. at half-past six o'clock, when it is hoped that the Rev. Isaiah Birt will deliver the address.

*Errata.*—The following Welsh Baptist Churches were inadvertently omitted in the list at p. 28:—

## MONTGOMERYSHIRE.

Kerry ..... } John Jones.  
Rhyd-felen ..... }

Llandrinio .....

Wespry..... Joseph Ashford.

## CARMARTHENSHIRE.

Waun-chun-da.... Lewis Lewis.

## RADNORSHIRE.

Maes-yr-helem.... Abraham Evans.



## MONTHLY REGISTER.

## FOREIGN.

*Greece.*—The ambassadors of the Allied Powers have left Turkey, and we look with an anxious and foreboding spirit to the next scene in the Turkish drama. Our apprehensions are certainly not diminished by what has occurred, and is occurring in other nations. We do not say war has actually begun, nor even that it will take place, but we see and hear enough to convince us, that in those quarters where the power exists to avert such a calamity, every preparation is being made to meet it.

*France.*—By the *Moniteur* and the *Gazette de France*, it appears that the first efforts of the new Ministry are directed to the extirpation of that baneful influence which, under the patronage of *Corbiere* and most of his colleagues, the Jesuits were fast regaining in France. With this view, the official Gazette contains a report from Count Portalis to the King, recommending the appointment of a Commission to inquire into the state of the Ecclesiastical Schools, for the purpose of securing the execution of the laws in them, and to place them in harmony with the Political Legislation. The Commission includes several of the most respectable names in France, so that there is no reason for supposing that the inquiry will not probe the subject to the bottom, and prove a death-blow to the pernicious influence of the Jesuits.

The Report bears the Royal approbation of the 20th January.

## DOMESTIC.

The national interest has been absorbed during the past month, by the disorganized state of the British Cabinet, Lord Goderich's resignation having been followed by that of his ministerial associates. In this unsettled state of things, a succession of rumours has been afloat as to their probable successors in office, receiving their shape and colour from the hopes, or fears, or

interests of the party which gave them circulation.

Of the Administration now forming, the Duke of Wellington is to be First Lord of the Treasury, the Right Hon. Henry Goulburn, Chancellor of the Exchequer, &c.

It would be premature to pass any opinion on an Administration at present incomplete, and we wish not to surrender ourselves too much to the influence of party names, but to wait for their political movements. "By their fruits shall ye know them."

A very singular document has just been issued by the Ministers and Elders of the Scotch Church resident in London, entitled—"A Pastoral Letter from the Scotch Presbytery in London, addressed to the baptized of the Scottish Church residing in London and its vicinity, and in the southern parts of the island."

This document contains the following statement:—

"Of the tens of thousands of our countrymen and their descendants resident in this city and neighbourhood, (of whom it is reckoned not less than a hundred thousand have received baptism at the hand, and are therefore members, of the Scottish Church, for whose souls she is responsible,) not one thousand present themselves at the Table of the Lord, to renew their baptismal covenant, and join themselves to the body of Christ, for their spiritual nourishment and growth in grace."

What proportion these items bear to corresponding items in churches similarly constituted, we cannot tell; but does not the lamentable fact here stated furnish demonstrative evidence of the folly of attempting to rear a spiritual edifice of other materials than those which have been previously constituted "lively stones," fitted and prepared by a divine hand?

A petition for the repeal of the Test and Corporation Acts was carried on the 24th ult. by the Mayor, Aldermen, and Common Council of London, only three hands being held up against it.

# IRISH CHRONICLE,

FEBRUARY, 1828.

THE Committee have been very desirous that the persons employed by them as Readers of the Irish Scriptures, should be men of sound principles, of good character, and of competent talents. For the information of the Friends of the Society, the Secretaries have lately addressed to their Superintendents some pointed inquiries in respect to the Readers, which will be found to have already produced most satisfactory answers. One of these, from our excellent friend, Major Colpoys, a most respectable Magistrate, is given without abridgement. The Chronicle for the present month will be confined to the operations of the Society in the province of Munster.

*To the Secretaries of the Baptist Irish Society.*

*Limerick, Nov. 16th, 1827.*

MY DEAR SIRS,

AGREEABLE to your desire, I send you answers to the queries which you sent, and which I put with some additional ones to the Itinerant and Sabbath readers. Some have not yet come to hand. You have them answered in their own hand-writing, which I believe to be strictly true, from what I have seen and heard, and as they are pious, zealous, and devoted men who have hazarded their lives in the glorious cause: these facts are supported by a letter from Major Colpoys which I send, who is one of the most respectable gentlemen and magistrates in the county, which would be affirmed by others if necessary. This is a cause for gratitude even from me, as they are the acknowledged fruit of the Lord's blessing on my humble labours, they were benighted, they were deluded papists. What a happy change! Read their Journals, count the multitude of miles they travel, the hundreds, the thousands to whom they read and expound the Scriptures in the English and Irish languages, the numbers taught to read them. M'Namara, the Irish teacher and Sabbath reader, alone says, "that when he has eight completed whom he is now teaching, he will have 104 finished capable of reading the Irish Scriptures." Great anxiety and enquiry have been excited by their labours. Multitudes have been led to doubt the truth of popery, and some have turned away, great numbers would, were it not for fear of starvation and death; but the people will get

stronger and stronger. The priests command that there should be no dealing with those who leave them; that their money should not be received for provision, and that no one should have any communication whatever with them, but to be hooted and abused; this you will see by the Major's letter. I can most confidently assure you, that there is the greatest anxiety in the people to read the Scriptures, to hear the gospel, and to educate their children, and that they think it the greatest hardship to be prevented by the priests. One of the queries which you put is, "what evidences are there of the priests' influence being lessened." I think very great. The people wish for, and wonder the government does not interfere for them, and prevent the proceedings of the priests, that they and their children may enjoy the benefits offered them by Scriptural instruction and education. (See Thos. Bushe's and Pat. Guning's Journals.) This is a very general idea and opinion. Notwithstanding all the priests say or threaten, the people hear and speak, but not to the extent they otherwise would, for fear. The Society had great difficulties to contend with in the commencement, and since, not only from opposition, but for want of a sufficient supply of suitable agents, to work with. I had only one sent—a Protestant school-master when I commenced the Society's labours in these parts, all the rest were papists; now I have only one popish school-master, and he can hardly be considered one. The Lord having greatly blessed the labours of the Society, they now only want support, and a continuance of His

approbation and blessing, which he has promised on his own word, and I have no doubt but that He will open the hearts and the hands of his people, to come forward in aid of His most glorious cause, against anti-christ, the great enemy of his blessed Soa, and the deceiver and destroyer of immortal souls.

I have only just returned after a long tour of preaching and inspection; with this I send a statement of the schools, and list of Itinerant and Sabbath readers under my superintendence, established in the counties of Clare, Galway, Tipperary, and Limerick. From the severity of the weather, the lateness of the season, and the rigorous and unabating persecution of the priests, I scarcely expected to find any children in the schools, but they exceeded my expectations. Some were doing extremely well. I came upon them unexpectedly, and found all right. In one of the female schools a little more than three months established in place of one elsewhere, broken up by the priest, several of the girls repeated 10, 12 and 18, each to the amount of 217 chapters: they have an excellent mistress, well worthy of encouragement, and very extraordinary. I am informed the priest has become very friendly to the school, and consequently it will increase and flourish.

W. THOMAS.

*From Major Colpoys, to the Rev. William Thomas.*

*Ballycarr, Dec. 3, 1827.*

MY DEAR SIR,

In consequence of the inquiries you have been making respecting the Society's Scripture readers. I take this opportunity of stating what I know of those now on the borders of this county. I know nothing personally of Bushe or Nash, but I am well acquainted with their proceedings from good authority; they have both undergone a great deal of persecution, yet they have continued steady to their engagements, and active and zealous in the cause they have espoused; and you must be pretty well aware now what firmness of mind and devotion to the cause, are necessary to enable them to bear up against the violent efforts, made, not only to alienate the minds of all their neighbours, but even to excite (as is often done), their own families to the greatest animosity against them. Your other readers, Ryan and Thynne, I have known personally for some years. I look on Ryan to be the most talented man of them all, well versed in the Scriptures, quick and clever at referring to apposite texts on every occasion, and I believe very sincere in his religious professions. There

is also something very conciliatory in his manner, the result not only of natural good temper, but (I should hope) of Christian principle.

I consider Thynne as very inferior, in point of talent as well as in acquaintance with the Scriptures, to Ryan, and you may remember I was somewhat disappointed in him when he first came here on trial; but now after keeping a very close eye on him ever since his arrival, and subjecting him to the inspection of some who would be glad to point out a fault in him, I am convinced he is a man of sound religious principle, sincerely desirous to do his utmost in making the word of life known to his benighted neighbours, and labouring hard to enable himself to do so. He attends my morning lectures at the schools twice a week, and at the Sunday school here, and the Sunday evenings lecture. In our lectures at the schools (where I proceed by propounding questions on the portion of Scripture read more than by any direct exposition of them,) I refer to Thynne for parallel texts on every subject, and he has acquired great facility at pointing them out. In short I am now so well satisfied with his *desire to be useful* in the cause of religion, and his *gradual* improvement, that though he is still far inferior in talent and in knowledge to some of your other readers, I should if called on by the Society for my opinion, recommend his being continued. As to the distance to which he itinerates, and which I believe you thought too confined, I cannot help differing in opinion with you. The district in which he acts is a very populous one, two Market towns, Sixmilebridge and Newmarket, the large and populous village of Kilkishen and Clare, and several of the most populous hamlets in the county being within the circle. He goes occasionally to Mr. Synges, eighteen Irish miles from hence. I am entirely of opinion that a smaller circle would be better than a larger one. With people who cannot read the Scriptures, frequent repetition is necessary. "Precept upon precept, line upon line," otherwise they will forget, before a second visit from the reader comes round, what they learned from the first; and I should think it the duty of the reader, wherever he has reason to think some religious impression, or some removal of error, may have been brought about in an individual or in a family, to follow it up. I am anxious to embrace the opportunity of transmitting this by a person just departing for Limerick, and must conclude with kind regards for yourself and Mrs. Thomas, in which Mrs. Colpoys cordially joins, assuring you that I remain always truly yours,

J. COLPOYS.



*Queries respecting Augustus Thynne, Irish and English Scripture reader: to the Baptist Society for promoting the Gospel in Ireland.*

1. WHAT is the character of the Itinerant ?

He brought with him from his former abode, a certificate of his honesty, sobriety, diligence and general good conduct, signed by Rev. F. Blood, T. Mahon, Esq. and Sir A. Fitzgerald and others, gentlemen well known to the Society's agent in Limerick, as men who would not lightly afford their signatures to any document, of whose truth they were not well assured. Since his arrival at Ballycarr, he has been under the immediate and constant inspection of Mr. Colpoys, who looks on him as a man of a pious disposition, sincerely devoted to, and zealous in the cause in which he has engaged, and though by no means so gifted in talent as some others of the Society's readers in Clare and its neighbourhood, yet winning his way gradually amongst the people (even those who dared not at first, admit him into their houses when threatened by their priests) by his mild and conciliatory manners and disposition.

2. Whether wholly employed or on Sabbath days only ?

Wholly employed itinerating in the day time, and at night teaching those boys, who (now grown up and obliged to labour with or for their parents,) cannot attend the school in the day, and also assisting at the Sunday school at Mr. Colpoys'.

3. What the extent of his circuit ?

His circuit is very irregular. He goes in one line eighteen Irish miles from home ; viz. to Mr. Synge's tenantry and others ; but in no other direction does he go above five and a half Irish miles direct from home, quite far enough in my opinion. His district is thickly peopled, containing two market towns, one large village and several very populous hamlets.

4. How many people is he in the habit of reading to ?

About 250 families, consisting on an average of five persons each.

5. Are there any evidences of real piety in the persons to whom he reads ?

There are appearances, (God only knows how deep or how lasting the impression) in several. Some have purchased Testaments with a view to study the word themselves, and see "whether these things are so ;" and many declare their confidence and trust in the blood of Christ alone for pardon and salvation.

6. Whether the influence of the priests has diminished ?

Considerably: many persons now gladly receive Thynne, who would not (when threatened by their priests,) at first admit him

inside their doors. Two families who were very determined against, are now his most eager hearers, and there is every reason to hope, that some of them have profited much. The priests are violent in their opposition as ever.

7. How many have separated from popery through the means of the reader ?

But one amongst his hearers has done so, and that man had I believe already some idea of the errors of popery, but was still regular at mass, &c. till he came here. The society may not be aware of the difficulties a poor man has to encounter here in leaving the Romish Church. Not only all his neighbours are stimulated by the priests, to avoid all communication with him, except to annoy him, but his own family become his bitterest enemies. If he be a labourer or tradesman he will obtain no employment from his Roman Catholic neighbours, nor has he much chance of it from the Protestant gentry, for they are thinly scattered through the country, and many of them insensible to the distresses of a man so situated, and careless about their cause.

Thynne has given instructions in reading the Irish language to twenty-four people.

To the Rev. William Thomas.

Muynoe Scariff, Dec. 4, 1827.

REV. SIR,

SINCE my last, I have endeavoured upon every opportunity, to spread abroad the knowledge of the glorious Gospel amongst my own poor benighted countrymen, and, blessed be God, I have been well received considering the great opposition manifested against me by the Romish priesthood, who have used every influence in keeping their flocks in the grossest darkness and most abominable superstition.

I have seen the queries which you sent to be answered.

Query 1. I extend my labours to the extent of ten miles, and go into distant and different houses in the great mountains of Capabawn, in the parish of Menoe, and Turkenn in the parish of Feacle, O'Gonally, Enniscaltra, &c. &c.

2. As Sabbath and evening reader.

3. I read generally to fourteen families, containing I believe seventy persons, who listen with the greatest attention, and evidence in their lives and conversation that the word of life has in a great measure wrought on them, by their openly disapproving, and discountenancing, even in others those sins which were once their own darling sins.

4. Indeed, there are none, who have actually relinquished the Popish masses, through my immediate agency ; yet there are very many who openly evidence that they

no longer look on the popish priests as infallible, neither do they believe in the saints' confession, nor are they in dread of their curses; but yet there is such a cross in coming out from popery. Nothing less than the influence of divine love can bring them from among the world of the ungodly.

JOHN BUSHE.

*To the Secretaries of the Baptist Irish Society.*

*Greenock, Jan. 17, 1828.*

MY DEAR SIRS,

I AM happy to inform you that my exertions for the Society in Scotland during the present visit, have been much more productive, than when I visited it four years ago. The following is the amount which I have obtained. The particulars must be reserved for the 14th report.

Edinburgh.....	184	11	6½
Cupar .....	5	6	0
Aberdeen .....	15	1	10
Dundee .....	18	1	5½
Perth.....	4	4	4½
Irvine .....	14	5	0
Glasgow .....	135	5	10½
Paisley .....	12	2	0
Greenock .....	12	12	0

£404 10 2

In addition to the above, the Edinburgh Bible Society granted to my application 50*l.* worth of Testaments, which is the second grant of that amount within three months; and the Perth Bible Society, had just before sent 50*l.* to Mr. West for our Society; so that Scotland has this year contributed 554*l.* 10*s.* 2*d.* which I believe is a greater amount than upon any former occasion. Some of our esteemed friends were very apprehensive there would be a great falling off in our subscriptions, on account of the times, and the numerous applications for Ireland; but they are highly gratified to find their apprehensions were unfounded. I have preached twenty-six sermons for the Society, besides others upon ordinary occasions, and have had to endure considerable fatigue, especially for the last month, during which I have had a severe cold that is still very heavy upon me, and I do not expect to get

rid of it until I can reach home, and obtain a little rest. The personal kindness that I have experienced in every place, demands my grateful recollection, and the houses of all denominations of Christians (including in some instances the Parish churches) have been opened to me, and I have enjoyed considerable enlargement in my work, so that I would fain hope my labours have not been in vain. The weather has been for some time very inclement, and I am disappointed in consequence of it, in my expectation to leave Scotland to day; I hope, however, to leave to morrow, and in a few days to reach Clonmel, once more to erect my glad Ebenezer. O for the blessing of God to attend all our exertions. I am yours very affectionately,

STEPHEN DAVIS.

*Erratum.*—In the list of Contributions in the Chronicle for last month, for *George Lister, Esq.* read *Daniel Lister, Esq.*

CONTRIBUTIONS.

*By Mr. Ivimey.*

	£	s.	d.
From the Crayford Ladies' Auxiliary Society, by the Rev. Mr. Blakeman .....	3	3	0
Collection at Collingham .....	4	1	0
— Clark, Esq. Nottingham.....	1	1	0
Auxiliary Society, Potter-street, by Rev. John Bain .....	4	13	7

*By Mr. Burls.*

Collected at Rev. Mr. Jarman's, Nottingham, by the Rev. Mr. Yates.....	24	0	0
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*Subscriptions received by W. Burls, Esq. 56, Lothbury; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street.*

# MISSIONARY HERALD.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### CALCUTTA.

The Committee have availed themselves of the visit of Mr. Yates to this country, to obtain more ample information respecting the progress and prospects of the Mission in Calcutta. The account which he has kindly furnished comprises a Review of proceedings up to the present time, and a Plan for future operations there.

#### I. REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

The Missionaries now resident in Calcutta commenced their united operations there in the year 1817 ; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the Missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship ; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort ; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the Gospel. The first consideration led

them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel ; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta ; so that there are now many places raised by the liberality of Christians on the spot, where the Gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Panchoo are constantly employed in preaching in them to numerous congregations.

After some time, the Missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the Gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle ; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray



the current expences of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the Missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty\* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospels has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the Secretary of that Institution at the time expressed his hopes that these labours might be extended to the other parts of the sacred volume, the Society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

The following is a complete list of the works hitherto published at this press:—

#### SANSKRIT.

1. A Grammar of the Sanscrit Language on a new plan.
2. Vocabulary, with Interpretations in Bengalee and English.
3. Sanscrit Reader.
4. Elements of Natural History.
5. Harmony of the Four Gospels.

#### BENGALÉE.

1. Epitome of Natural Philosophy and

Natural History, in Bengalee, and also in Bengalee and English.

2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.

3. A new Translation of the Psalms of David.

#### ARABIC.

1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

#### HINDOOSTANEE.

1. Introduction to the Hindoostanee Language, in three parts.

2. Idiomatic Exercises, or Student's Assistant.

3. Harmony of the Gospels.

4. Pleasing Instructor.

#### ENGLISH.

1. Life of Chamberlain.

2. Essays on Important Subjects.

3. Lawson's Funeral Sermon and Memoir.

4. Three Essays on the Burning of Widows.

The above were prepared by Mr. Yates, and to them may be added the following works in Bengalee:—

1. A Geography, and Geographical Copy Books, by Mr. Pearce.

2. Natural History of remarkable Animals, by Messrs. Lawson and Pearce.

3. A Commentary on the Epistle to the Romans, by Mr. Carey.

4. Harmony of the Gospels, chiefly by Mr. Carey.

5. A number of Tracts, in which all the Missionaries have taken a part.

Besides preparing the preceding, the Missionaries have had also to edit a considerable number of other works.

Being furnished with the means requisite for carrying on their work amongst the natives, the Missionaries now began to think of extending their labours from the city to the suburbs of Calcutta. Their first attempts were made by going out a week at a time in rotation. Finding by this experiment that the plan afforded great opportunities of usefulness, they became anxious to find out a spot where they could reside and continue their exertions for a longer period. Through the influence of one of their Pundits, they succeeded in renting of a native a large piece of ground at Doorgapore, for 200 rupees a year, on which they immediately commenced building a bungalow for the residence of the European Missionary, a house for the native preacher, and a chapel near the road. Besides its local advantages, this place is contiguous to several others of importance, particularly Bureh-

\* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for several of the dialects. In a few instances again, however, several founts of different sizes are needed for one language.

nugur and Chitpore; in the former place a chapel has been built, and in the latter a congregation can almost at any time be obtained under a tree. The method of supplying Doorgapore at first, was by each brother going thither in turn for six months: but this afterwards being found inconvenient, Brother Carey occupied it altogether, having Panchoo for his assistant, and it is now occupied by Mr. G. Pearce. That interesting young Brahmin, Anunda, who it is confidently hoped is now in glory, was one of the first fruits of the Gospel at this station; and while it can supply some pleasing instances of conversion, it has also for some time past exhibited an appearance of general improvement. The neighbours were heretofore much addicted to intoxication and quarrelling, but they have latterly been much reformed, and many of them have, at their own request, had preaching in the chapel once a week, in the evening, after they had finished the labours of the day, and have paid the expence of lighting the place themselves. At Burehnugur, too, the word is heard with great attention.

Not long after the Missionaries had established the station at Doorgapore, a new scene of labour presented itself to their view at Howrah; which being the great thoroughfare between Calcutta and the upper provinces, afforded the best opportunities for diffusing religious knowledge, and for the exercise of talent, both native and European. Messrs. Townley and Keith used to go over and preach there on the Sabbath to the English, while they themselves frequently went over in the week to address the natives. But neither the Independent Missionaries nor themselves were able to continue these labours. About this period Mr. Statham came down to Calcutta, and the Independent brethren having stated that they did not intend further to occupy the station, it was agreed, at the particular request of a number of friends at Howrah, that he should reside there. By his exertions an English chapel was raised: a large burying-ground was also procured, which has since been walled in, at considerable expence, by the Government. A church was formed, of which he became the pastor, and which is now supplied by Mr. G. Pearce and Mr. Kirkpatrick, though both of them are more particularly devoted to the natives, for whose use two places of worship have been raised.

While their prospects of usefulness were thus extending, it appeared to the Missionaries desirable that the Society should have some fixed establishment in Calcutta, particularly as great inconvenience was experienced in the printing department for want of room. This subject therefore, was pressed upon the attention of the committee, by

whom it was proposed that the missionaries should devote the 20,000 rupees which they had acquired to this object, and that to this sum they would add 10,000 more. These instructions being received, the brethren proceeded immediately to look out for a convenient site, and through the kind offices of Mr. Jonathan Carey, they were enabled to obtain of a Native four beegahs of ground adjoining the English chapel to the South: which cost between 19 and 20,000 rupees: a sum which, considering the extent and situation of the ground, was reckoned very reasonable. After employing an architect, and receiving an estimate of the expence of the proposed buildings, they found that, including the ground, they would come to between 50 and 60,000 rupees. They proposed, therefore, to the committee, that instead of 10,000 rupees, one half of the aggregate expence should be furnished by the Society, leaving the Missionaries to pay the other. Not doubting that this proposal would be acceded to, the building was commenced, and a large house and printing office have been erected. The deeds of this property are now in the hands of the committee, who will of course, adopt such measures as they may deem necessary to secure it to the use of the Society in perpetuity.

Another object of importance which occupied the attention of the Calcutta Missionaries was the education of young men for the work of the Mission in India. They deemed it unadvisable to send out young men as Missionaries, who had received no previous instruction for the work; or to educate youths for this important office who were not members of a Christian church. They chose, therefore, for several years, rather to attempt nothing than to act on either of these plans. For the last three years, however, they have had opportunities of engaging in this work, upon a system altogether compatible with their own views, and have now a prospect, with the assistance of the Society, of carrying it to a much greater extent. It is true, that had they possessed more time and strength, they might have extended their labours in this department; because the committee engaged, that if the 20,000 rupees, the interest of which the Missionaries had appropriated to this object, should be expended on missionary premises, they would support any young men as students that were members of a Christian church, and appeared to possess abilities for the work of the ministry. One such young man (Mr. Kirkpatrick) has been educated, and is now settled at Howrah; another is under a course of instruction, and several more have offered themselves as candidates: indeed, there are so many pious youth now in Calcutta, capable of being employed in the Society's service,

that it is only necessary for the Committee to determine what number they shall be able to support.

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them, but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This impression being general, two Societies were formed for this specific purpose—the “School” and the “School Book Society.” The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos’ houses. There are now in Calcutta more than 3000 youths under the influence of this Society. The books which they read being printed by the School Book Society, all come under the revision of the Missionaries, and are printed at the Mission press. Still, however, as these Societies provide only for the moral instruction of the natives, it belongs to the friends of the Gospel to make more decided efforts for their religious improvement. Under this conviction, the Missionaries in Calcutta formed another Society, denominated the “Christian School Society;” but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist Mission in Calcutta. In these the boys learn the Scriptures, Catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Brahmin Seeboo, at Cutwa, who, after having been educated in a school of this description, became a decided Christian, and an eloquent preacher of the Gospel.

In the native female schools, the Missionaries have succeeded beyond their most sanguine expectations. They had the honour of first entering into this field of labour, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing Committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come forward with 20,000 rupees, to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your Missionaries bless God, that though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

## II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.

It is proposed that the Missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labour; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

### PREACHING.

Under this head there are three departments of labour:—

1. Native Preaching.—To supply the native chapels, and the wants of from six to eight hundred thousand people, our Society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular Road; because the church is increasing in numbers, and in the possession of those means by which it can serve the Mission.

3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to Itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by an European brother, accompanied by one or two native assistants.



TRANSLATIONS.

Under this head are included Versions of the Scriptures, Tracts, and School-books. Of these, the two latter being provided for by the Tract and School-book Societies, it is necessary to notice only the former; and in doing so, there are two things which merit consideration—the work to be done, and the means to be used for its execution.

1. *The work to be done* consists of two parts—the improvement of versions which require new editions—and the completion of those which have not yet gone through the first edition. The latter belong properly to Dr. Carey, who has commenced them; and the former must devolve upon those who succeed him in this work. On this it may be remarked:—

1. The improvement of the versions already executed, is a work which must appear obviously necessary and important in the view of all who pay the slightest attention to the subject. Every one knows that this has been requisite for the translations of the Sacred Scriptures made into the European languages; and the Serampore Missionaries have recorded their conviction of the same truth, in the seventh report of their Translations, in the following terms:

“Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend that there can be but one opinion on the subject, among all those who feel interested in the planting of the Gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published as they may be required, *till the version be rendered complete, and the country evangelized.*”

2. Acting under this conviction, the former translators have already encouraged others to engage in this work, when they have found persons competent for it, as may be learned from the seventh memoir, already quoted, in which it is stated—“The edition of the Hindee New Testament being nearly exhausted, and the Rev. J. Chamberlain having prepared *another version* in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved in this edition to *print his version of the New Testament instead of their own*; as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version.”

3. The Bible Society in Calcutta expressed, in their last report, their willingness to encourage new translations undertaken by competent persons, as the only means of

obtaining complete versions of the Scriptures in the Eastern languages.

II. *The means for its execution.*—Here it is necessary to inquire, how far present means are inefficient, and what additional means are requisite. The following considerations may serve to explain both these points:—

1. The advanced age of Dr. Carey, and the number of *new versions* which he has yet to complete, render it impossible for him to pay much attention to the improvement of *old ones*; especially as death has long since deprived him of the assistance of his son Felix, who was a very good Oriental scholar, and rendered his father material aid in preparing the last edition of the Bengalee Bible.

2. This work cannot be entrusted to the natives. It has been suggested that the College students might be ultimately fitted for it, but this can never be, for two obvious reasons: first, because they will never be sufficiently acquainted with the original languages; and secondly, if they were, such is the character of the natives, that the most learned among them are not to be depended upon, without strict European superintendence.

3. No person can be fitted for this work without going through several years of previous study and preparation for it. It may be set down as a general rule, that no person ought to engage alone in a translation of the Scriptures into any language, until he has studied that language with close attention for at least seven years.

4. The plan, therefore, which seems most desirable for the Society to adopt, is to encourage all their Missionaries in this work. Let any one who is possessed of suitable qualifications, and who has studied a language for a sufficient time on the spot where it is spoken, be encouraged to give in it an improved version of the Scriptures, if he thinks it absolutely necessary. This has been done partially, and why should it not be adopted as a general principle?

5. All the expence required of the Society, till any version was finished, would be the support of a learned native in connection with the Missionary; and after it was completed, if the Bible Society should not print it, it could be printed at the lowest rate possible at their own press in Calcutta, and the expense might be further lessened by their sending out a quantity of paper for the purpose.

INSTRUCTION FOR THE MINISTRY.

The great expence attending European Missionaries, and the unfriendliness of the climate to their constitutions, renders it highly desirable that diligent attention should be paid to the cultivation of all such

talent as may be found on the spot, adapted to the purposes of the Christian ministry among the heathen.

1. All individuals of this description, who have been received into church fellowship, should be considered eligible for instruction, whether Natives, Indians, or Europeans.

2. In some cases the students may be able, wholly or partially, to support themselves, and then nothing would be required *gratis* but education; but more generally they must be entirely supported, either on the Mission premises, or by allowing them a sum sufficient to live upon among their friends, and requiring their attendance at stated hours.

3. The expence must devolve entirely on the Society, but perhaps benevolent individuals may be found, in England and in India, who would be disposed each to support an individual student at their own expence; in which case, the student so supported might correspond with his patron.

4. The plan of studies should include, besides the ordinary branches of scientific information, a regular and diligent attention to theology; the English, Sanscrit, Bengalee, Arabic, Hindoostanee, Latin, Greek, and Hebrew languages; and an examination of the Hindoo sacred literature. By the last, the students will acquire a knowledge of all the ideas of the natives on the most important subjects of religion, and of the best modes of combatting the popular arguments in favour of the Shastras, and against Christianity.

5. A select library will be required for the use of the students, and they may be engaged in useful preparatory labours among the natives, and otherwise, during the period in which they are receiving instruction.

#### SCHOOLS.

These necessarily divide themselves into two branches, Boys and Girls.

I. Boys Schools:—These may be classed under three distinct heads.

1. Common schools:—These are supported by the Natives, and partially by the Government and the Indian public. They need no more support.

2. Christian schools:—Of these there are at present too few, but they may be increased, provided the religious public will encourage them.

3. Private instruction:—Some children have been given up by their idolatrous parents entirely, and educated privately under the immediate superintendence of Missionaries. This plan has been adopted with success by the American Missionaries in Ceylon; but has not yet been tried in Calcutta.

II. Girls' Schools:—Those in Calcutta will in future come under two heads.

1. General schools:—In these religious instruction is introduced. Their numbers may be increased according to the contributions raised for them. They are most of them supported by small associations formed for the purpose in England and elsewhere. The sum furnished for each school, has been sufficient for its support, but something further is needed to meet the expense of ground rent and building, which in Calcutta are very great.

2. Central school:—A central school is to be formed on the Mission premises, in which a number of girls taken from their idolatrous connections, are to be taught more extensively, and fitted to become teachers of the general schools.

The preceding plan has been carried into active operation in most of its parts; to complete it, the following additional aid will be needed.

1. A person who can officiate as minister of the Circular Road Chapel, and as Divinity Tutor to the young men.

2. An allowance for yearly itineracies among the Natives.

3. A sum for translation sufficient to enable the Missionaries to print some important parts of the Scriptures, which might be turned into immediate use, and serve as specimens of what a complete edition would be, and what it would cost. After this, it is probable that the Bible Society might print the complete edition.

4. Support for a certain number of Students. Supposing the expence for each, taken one with another, to be the same as in England, what shall the number be, and what period of time shall they continue their studies?

5. A small annual contribution of books to the Library.

6. Something under the head of Female Education, to support the Central school, and to assist in the erection of that and others.

#### JAMAICA.

We informed our readers last month, that his Majesty's Government had refused their sanction to the Consolidated Slave Act, passed by the House of Assembly at Kingston. By advices just received from Jamaica, we learn that this measure has excited a most violent sensation among the Colonists. The reading of Mr. Secretary Huskisson's dispatch in the Assembly is said to have been re-



peatedly interrupted by violent bursts of indignation, and public meetings have been held at Kingston, and in various other parishes of the island, in all of which strong resolutions have been passed on the subject. We observe that the clauses infringing on religious liberty, which are commented upon by Mr. Huskisson in a manner which entitles him to the warmest thanks of every friend of Missions, seem peculiarly dear to the Colonial Legislators, as a means of defence from "the spurious tenets of sectarians," and of preserving "the religion which has been handed down to them from their forefathers, and which is the keystone of their religious, civil, and political liberties." The fourth resolution passed at the Kingston meeting, states, "That it has ever been our most anxious desire to promote, by every possible means, the moral and religious improvement of our slave population;" and immediately subjoins, "yet we are convinced, from our own experience, as well as from the testimony of the sectarian ministers themselves, that the restrictions contained in our Slave law, with respect to Dissenters, are indispensable." On what shadow of a foundation the most extraordinary clause we have marked in Italics can rest, we are not fully informed; but all our brethren on the island have united in publishing the following advertisement in the Jamaica Courant of Dec. 3, which sufficiently explains their views on the subject. A similar article, from Messrs. Barry and Kerr, Wesleyan Missionaries, appeared in the preceding number of the same Journal.

November 30, 1827.

Having seen the resolutions passed at a meeting convened by his Honor the Mayor of Kingston, for the purpose of taking into consideration the rejection of the Slave Law by his Majesty's Ministers, we feel necessi-

tated to insert in your valuable paper, our deliberate and united sentiments on No. 4. of these resolutions.

We respectfully state to all concerned, that we are fully sensible of every kindness shown to us or our mission, by gentlemen of influence and respectability in different parts of the Island, and that we highly appreciate all such kindness. That we have ever evinced great anxiety to avoid obtruding ourselves on the public attention by engaging in discussions not within our province as Christian ministers, and to this day we have studiously kept aloof from all interference with every party in politics, whether here or at home. We have corresponded with no such party, nor has any such party corresponded with us. We have confined ourselves, as the public *must know*, to teaching the doctrines and precepts of Christianity, in the most simple and unsophisticated manner.

We therefore feel ourselves aggrieved by being *designedly* and *unjustly* made a party in politics, as in the 4th resolution. We are not nor can we be, approvers of religious restrictions, however peaceably we submit to such as are imposed on us by powers unfriendly to the doctrines and precepts of the redeemer.

We firmly assert that none feel more anxious than ourselves to promote the best interests of the colony, and of all its inhabitants, and that our religion teaches us to feel, and act as shall most conduce to the welfare of the government under which we live.

We individually disapprove of every practice among slaves and others in our churches, that can be judged, by discerning and liberal men, to be inconsistent with the dignified, equitable, and peaceable doctrines taught by the Saviour.

We are decidedly of opinion, that the restrictions in the New Slave Law respecting dissenters are not "*indispensable*," that they are not calculated to promote the welfare of the colony, and that they are *strongly opposed* to the equitable and peaceable doctrines of Christianity, to the liberties of good and loyal subjects, and to the rights of Christians.

We therefore feel ourselves under increased obligations to his Majesty's ministers, for disallowing the restrictions respecting dissenters, contained in that law.

JAMES COULTART,  
JOSHUA TINSON,  
JAMES PHILLIPPO,  
THOS. BURCHELL,  
WILLIAM KNIBB,  
JAMES FLOOD,  
JAMES MANN,  
EDWARD BAYLIS,  
JOSEPH BURTON,

Baptist  
Missionaries.



Just as the letters were dispatched from the island, our Missionaries were officially summoned to the bar of the House of Assembly, then and there to answer such interrogatories as might be addressed to them. What the result may be, in the present inflamed state of that body, it is somewhat painful to conjecture. Our beloved friends are engaged, however, in the best

of causes; the God whom they serve will not forsake them, and we are fully assured the British Government will not allow them to be the victims of a blind indignation, stirred up by the line of policy which that Government has adopted, and which will secure for its advisers the respect and admiration of every true friend of his country and of the human race.

*Contributions received on account of the Baptist Missionary Society, from December 20, 1827, to January 20, 1828, not including individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Tooting, for a Female School in India, by Mrs. Thomas.....	20	0	0	
Jersey and Guernsey, Collected by Rev. P. Saffery and C. Evans.....	34	1	4	
Bridgnorth, Collection and Subscriptions, by Rev. Thomas Morgan.....	24	11	0	
Hebden Bridge, Female Association (and Subscription £1 1 0), by Rev. J. Jackson .....	7	7	6	
Falkirk, Society for diffusing Religious Knowledge, by Rev. D. B. M'Kenzie .....	5	0	0	
Dundee, Chapelshade Association, by Mr. Easson, for Female Education..	3	5	0	
Paisley, Youth's Society for Religious Purposes, by Mr. Brough (Translations)	10	0	0	
Middle Parish, Female Bible Association, for Bibles .....	7	0	0	
Otley, Penny Subscriptions, &c. by Mr. Alfred Catt .....	5	14	0	
Newcastle-upon-Tyne, Balance of Auxiliary Society, by Mr. Cowell.....	6	0	0	
Wigan, Female Association, by Mrs. Brown (for Translations).....	6	0	0	
Nairnshire Society for the Propagation of the Gospel, by Rev. W. Barclay	5	0	0	
Ross, Contributions for Female Education, &c. by Mr. Lewis.....	12	14	6	
Oxford, Female School, by Samuel Collingwood, Esq. Treasurer.....	17	10	0	
Leeds and West Riding Auxiliary Society, by Rev. James Acworth, M.A.:				
Bramley .....	1	15	0	
Preston .....	3	10	0	
Leeds .....	28	17	6	
Ditto, for Female Education.....	23	4	10	
				57 7 4
Glasgow Auxiliary Society, by Mr. James Deakin, viz.—				
Translations .....	297	19	6	
Mission.....	16	16	8	
Schools .....	32	6	3	
College .....	4	3	0	
				351 5 5
Anonymous (Matt. vi. 3, 4.) by the Secretary .....	3	0	0	
Salome, "part of a ring sold," by Do. ....	0	10	0	

JAMAICA SCHOOLS.

Miss Wildman, Clifton, by Mrs. Coultart.....	10	0	0
Miss ——— Wildman, Do. by Do. ....	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Robert Wigney, Esq. of Brighton, and to Miss Russell, of Lant-street, Borough, for several volumes of Magazines, &c.

Our esteemed Correspondent, W. H. A. is perfectly correct in the remark he has made on our notice of his communication in the Herald for October.

Persons who write in the spirit of P—s, need not conceal themselves by an anonymous signature; which, of course, precludes all direct and personal reply.